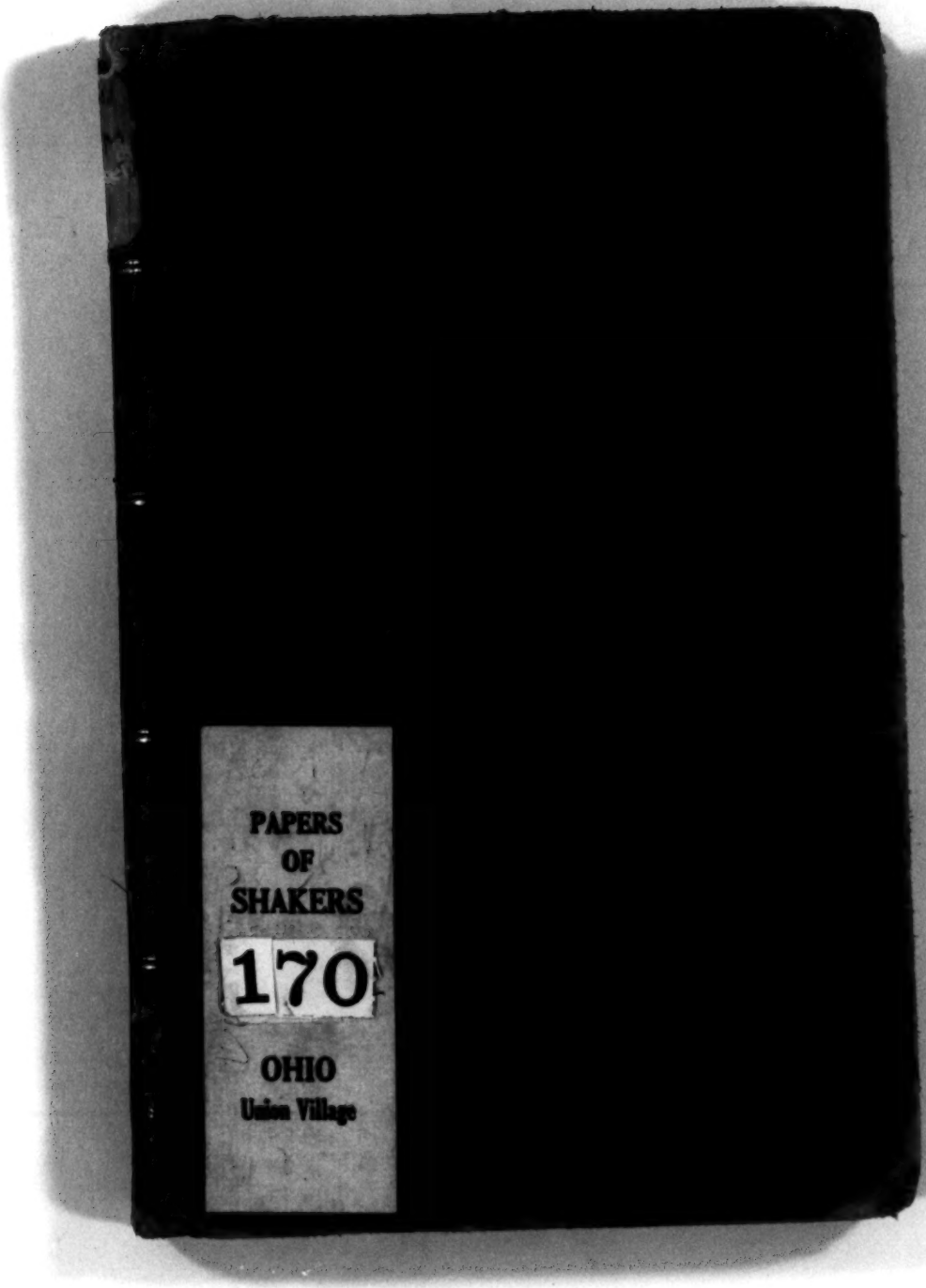
PAPERS
OF
SHAKERS
170
OHIO
Union Village

being very greedy

15 Knit all day



16 Helped iron caps The Sisters beside myself were Eunice D Julia Hampton Elizabeth Farr Emily Patterson, after noon knit Rode up to the second family

17 Knit all day } and right back

18 Knit all day

19 Knit part of the day)

20 Sab Had no morning meeting attended union meeting about 11 oclock it began to reign which hindered us from attending at the meeting House Therefore we held meeting at home had a first rate one Eldress Sally attended with us Elder John

not being present at the beginning of meeting but came in before it was quite out Sister Norma had the head ache and did not attend Eldress Sally said she wanted all the young Sisters to come out and say "Gospel freedom is all I want" We came out with good courage Marietta first, after we got done speaking Eldress Sally said she knew the young Sisters had spoken their feelings honestly and said she had confidence in every one that had spoken After a considerable speaking from others the meeting was closed at 15 minutes past 3

21st Got up at 15 past 3 and went to washing Emma Mareah & I boiled the clothes Mary Ann and Martha Scott Nellie we got done washing at a leven Oc in the after noon I went over to the office to look at Amanda making spectacle cases as I was about to commence learning worked some at it until Milking time after supper knit)

22 Worked at the spectacle cases all day besides Milking)

23 Ironed collars in the P. M. The Sisters besides myself were Jane Buchanan Eley Patterson

24 Worked at the spectacle cases

25 Continued at the same work

26 Cleaned most all the fore noon
Finished out the day at the
spectacle cases, finished my
milking tower
27th Sabath I attended the regular
proceedings of the day
28 Monday rinsed, The Sisters
that helped me were Abby
Clark Mary Ann Jennings
Queena Risly
29 Worked at the cases,
30 Commenced ironing rinsed
2 caps then as a volunteer
was call'd for to go and assist
the bakers in Martha Scotts'
place I went worked all day
31 Worked at the spectacle cases
all day.

Feb 1st 1850

Continued at the cases

2,S Finished off 7 dozen of cases,

3,F Sabbath did not attend church
it being very stormy

4 M Worked at the cases all day

5 T Continued )

6 W Ironed cases the other Sisters
Were Julia Hampton Elizabeth
Farr Susan Seddil Mary Agenings

7 Worked at the cases in the A.M.

7 T Continued at the same work
This Morning Brother Amos
and Edwin B. Started for
Cincinnati with a load of Pedling

8 I continued at the same work

9 Finished off nine dozen of spectacle
cases,

10th Sabbath had meeting at home it being very stormy and snowy some

11th Washed helped Abby C since got done just before dinner in the after noon worked at the cases at the Office

12th Worked at the cases all day Betty and me Alone in the Sarah Of the second House

13th Ironed Shirts in the fore noon In the afternoon worked at the cases

14th Continued at the cases

15th Continued

16th Finished off 8 dozen of spectacle Cases

17 Sabbath attended at the Meeting House had a short meeting and returned home it is a very pleasant day Over head but the ground is covered with snow and it is thawing a little

18 Helped wash in the A.M. and in the P.M. Worked on the cases

19 Worked at the cases all day

20 Helped iron and split cases

21 Worked on the cases

22 Continued

23 Saturday finished of 6 dozen of cases

24 Sabbath Lewis Hastenings leaves the Church Oliver starts to Cincinnati to see his Mother.

25 Monday Mill'd the clothes
In afternoon Gathered and folded
till half past 3 had the care of
the washing
26 I ironed caps and in the after
noon worked on the cases Oliver
came home brought Dewis also
Monday evening late
27 Worked at the cases all day
28 Continued

## March

1 Wept Mothers birth day
Enjoy'd it very happily
2 Worked at the cases in the fore
noon in the afternoon mended
some for the two Boys
Finished off 8 dozen of spectacle cases

3 Attended the yearly sacrifice
The snow is about 8 inches deep
Very disagreeable cold and
blustering ~~~~

4th Monday Worked at the cases ~~~~

5 Tuesday Ironed caps in the A.M.
and worked at the cases in P.M.

6th Continued ~~~~~

7th Continued ~~~~~

9 Continued ~~~~~

8th Continued ~~~~~ finished 12 doz.
~~~~~~~~~~

10 Attended to the regular duties of the
day Had a very good Meeting at
Church Mostly led by Elder John
All under 35 were requested to as-
semble in a circular round the
children and address them indirectly
Which task we preformed
~~~~~~~~~~

11 Monday I got up early in the
morning and went to Milking
Got done at half past ten
Mended some old clothes for those
two before Mentioned Boys
12 Ironed caps in the A M
in the P M finished the before
Mentioned chore
13 Commenced Sprucering up caps
for sale Worked at all day
14 Thursday Made up an under coat
for myself
15 done some chores for myself
16 Saturday I was very sick all
day
17 Sabbath unable to attend church
18 Mondy commenced making more
Spectacle cases for the Mummery
to take each with them

Made 4 dozen of tabs

19 Helped iron caps worked on the cases in the afternoon

20 Continued

21 I cut out my shifts, and sewed some on them And fired my cotton and wooled under coat

22 Attended to the sick most all day Nancy Mittecan Lewis Valentine

23 Sick most all day

24 Went in to the kitchen to help bake Lelly Mariah and myself

I Worked in one week but very unwell on the second Sabbath I went out Martha Scott took my place And I went to the Nurse shop to be doctored for the gaundice

(28 my uncle came to see me)

James Boyd

My days between 31 of March and
12 of april are blank
12 wrote and noted 8 songs to go to
the East 2 for Eldersister Grace
2 for Mary Ann Liddel One for
Malinda Watts and 3 for myself
Came home from the nurse room

April 18 saturday Jesse to
go in the kitchen Dawn came
home from Cincinnati after
2 days absence selling potatoes
This is a very snowing windy day

14th Sabbath I did not attend church
Wrote and noted some for the East
Wrote a letter ~~~~~
15th Monday began to make a jacket
Sewed on it all day Mine's try starts East
16 I ironed caps in the A.M and
in the P.M sewed on the jack
17 Continued ~~~~~
18 Continued ~~~~
19 Continued
20 Finished off two jackets
Made them both
21st Lucy Denis Hariet Ross and
my self goes in the bake Room
Emily and Marietta Cooks
Eunice Patterson makes the tea
Eunice Denis Milk Made &
Milly Ann Miller

April 22 John Miller
departs this life
Monday 29 the Brethren
Commences making the Ovens
Over a gain with fire proff
brick Amos Wiliam Mc Tarland
Wiliam jenings Edwin Burnham
were the hands Amos built the
South Oven Edwin The North Oven
Those Other two Brethren attend
on them
May 4 George Leiger departs
this life I attended his funeral
And had many very solemn sen
sation Ashabel spak Wiliam
Redmon The two Elder Brethren
Elders Sister Eliza Hunt

This evening we have no Meeting
And as my Mind is unusely
solemn I think I will write
a few of my feeling down in
this little Book That I may know
this time next year what I had
my mind employed in I will
now write down a few thoughts
which fills my mind as I am
going over to see the corpse, a
beautiful little cherry tree in full
bloom was the first thing that
took my attention I stoped and
with a pensive look veiwed its
beauty And said to myself as this
tree is now young and in its bloom
so was she whom I am going to
see now aged lifeless and dead

But 60 years ago he thought himself a young man and truly he was being now 80 and how quick those years have past away When I went up where he lay I beheld him as one that had spent the greatest parts of his days in doing the will of God he had given up all to his service &c. I looked at him then beyond the power of speech it came to my mind the counsel and tender instruction that I received from him One Morning but a few weeks before he died He said Sister you are now young and perhaps have many things to encounter many trials & many difficulties but dont forget

to trust in the Lord he will help
you Dont fear tribulation nor
sufferings for its is by that we
are purefied be strong in the way
of God dont flinch when trials
come you will have your reward
for all you suffer, here I feel that
my time is short and I am ready
to go when ever I am calld and
it will not be long I asked him
if death did not feel a dred to
him and he answered me nay
because I believe that I have done
all that I'm required to in time
And much more he said that
I can not remember ~~~
It feels to me that it must be
a source of great comfort to
a person after having a long

life and then ah the close cheerfuly
say I am willing to die because
I feel my peace with God I feel
that I will be excepted of him
Why should any for a few moments
of enmagened pleasure turn from
God and their own faith and
sink themselves in the polution
of this unfreendly generation
and trust that the wrath of
God will pass them by and that
he will have mercy for them
in the world to come (he may)
But can a soul that leaves the
way of God after having a perf
ect understanding of it, and
have come to years of judgement
and understanding

ever forgive him or herself for
that crime even should they be
placed in the blessful Mansions
of the faithful after Thousands
of years of sufferings or millions
such as this is caused to be I fear
not I shall be unwilling to trust
to it Therefore I pray for all
and myself that we may con
tenue and be faithful and
fill up our few remaining
years to the will of God
denying our selves of worldly
pleasures leving a pure and
Virgin life unacquainted with
the filth of this world securing
a treasure for our never dieing
souls that moth canby corrupt
nor theifs break in and steal)

"In whose hand is every leving thing
& is it not that God who will surely
reward every soul according to its
works in time Because we cannot
see God with our natural eys
Or hear him speake with our ears
as natural man, does it make
us doubt of the existing futurity
Surley natural man cannot com-
prehend the things of the spirit
But let us wait, God will yet
meet every leving soul where
there will be no turning becaus
our deeds and life is before us
(Job) Man that is born of a woman
is of few days and full of trouble
He cometh forth like a flower
and is cut down He fleeth also
as a shaddow and continueth not)

"Why should we seek for a few years of comfort at the expense of a happy eternity, "Why should we wish to be exalted we have not long to enjoy it "Our breath is corrupt Our days are ~~extinct~~ The graves are ready for us" I have said to corruption thou art my Father To the worm thou art my Mother and my sister And where is now my hope As for my hope who shall see it They shall go down to the bars of the pit when our rest togather is in the dust" | Chap XVII job |

[illegible]

May 19th I came out of the Kitchen
20 Monday washed In the afternoon
Mended some clothes for those two
boys Commenced Milking
21. Helped iron caps in the afternoon
Wrote some songs in my Hymn Book
22 Commenced Making Jackets
23 Continued ~
24 Continued ~
25 Finished off Most two William Bed
mons & Josephs Mc weeds ~
~~Mond~~
26 Sabbath attended to the reading of
Mothers Wisdoms Book Also public
meeting had a very solemn Kind of
a meeting Elder John called out
all under 40 years of age and read
some poetry that Hanna Agnew
sent to the young Sisters at White Water

After the reading of it he spoke
and showed the Motions of thos who
were unactive in the worship These he
said were sleeping unto death He wanted
it remembered that the Brethren were
not to unnecessarly visit the Sisters
places of employment shop Kitchens
Wash Houses barns nor no other place
Where their duty did not call them nor
have no unnecessar chats together
Seeking no opportunities to be together
alone nor not come within 3 feet of
each other Likewise for the Sisters
not to countenance the Brethren in
disorderly chats Nor the Brethren the
Sisters

27th Washed cans in the P M done nothing

28 Helped iron caps in the afternoon

~~Sewed on a jacket~~ turn Over

2 attended Little Benjamin Durell's
Funeral who deceased May 28 1885
29 sewed on my jacket some and
mended some old clothes
30 Sewed on my jacket
31 Went to the Mill to Help wash
Wool the sisters that washed wool
were Susanna Liddil, Eunice P.
A Clark, A Eady Lucy D P Drayer
Eliza Hunt, Denesa Houston
Malinda Buckhanan Sally Walice
Hariet Ross Susanna M Brady
Rachel Stafford Mary Lockwood
Lucenda Hoag
2

June

1 Finished washing wool
2 Sabbath attended to the Meetings

3 Washed and in the afternoon
Visited My Mother Woods and
parts of his Family
4 Helped Iron caps and in the
P M wrote some in my Hymn Book
5 Comence picking wool
6 Continued
7 Continued
8 Continued
9 Sabbath attended reading Meeting
10 Helped wash wrote some in the
afternoon and Milked
11 Helped iron caps ironed
12 Picked wool (Read out, N M
13 Picked wool Rache S, H B. M L
8B
14 Picked wool
15 Picked wool in the P M
and in the afternoon Helped
stone cherries for the Kitchen

16 Attended all the Meetings
17 Commenced taking care of the washing
The day was wet and showery
18 Tuesday went in the Kitchen in Poly C
place and worked the whole turn
Helped the bakers Poly Hunt
Lucena Kisly Susan Liddil
19 Had a the first mess of chery pie
20 Had a mess of strauberies for
Breakfast Sabath evening Had
chery pie for supper 23
Monday Morning Had cakes
Wensday Mulberries pie mixed
with cheries for Breakfast
Friday Peach pie dried peaches
Sab

Directions for Making stired Cake 11 pounds of sugar 18 eggs 5 pounds of butter 11, shovels of flour 12 points of sour cream or butter Milk A teacup little more than two thirds full of Pearlash ginger if you want it but very good with out

August 11th

Monday helper wash some
Tuesday ironed caps
Wensday began to spin worsted
Thursday commenced making a jacket for Alexander Mon
Friday
Saturday finished off the jackets meeting jacket

Sabbath attended all the
meetings Monday washed
13 Tuesday Ironed and spun
in the afternoon Commenced
cutting appels after supper
14 Spun 2 run
15 Continued
16 Continued
17 Continued a heavy shower
18 Sabbath
19 Washed and folded clothes
20 Ironed caps
21 Spun
22 Spun
23 Spun
24 Helped cut peaches
25 Sabbath
26 Monday spun

27 Helped iron caps 1/2 in wash.
28 Phebe Stewart departed this
life August 27 1850 8 o clock
in the morning
28 Spun a little and wrote
the copy of the funeral Hymn
29 Spun all day
30 Spun some and Helped gather
Appels after dinner
37 Spun 80 knots and
Harriet Ross and I cleaned
the Meeting House for the
last time in our town
The Brethren returns from
White Water Village after being
absent more then a week
The Brethren that went to
White Water were as following

Elder John Amos Parkhurst 5
Daniel Sering Levi M°nemar 6
Ithamer Johnson 7
Edwen H Burnham
William Jenings Henry Reynolds 8
Andrew Beaty Thomas Gillespie 9
Joseph M°Dued 10
Alexander Monger
John King

September

1 Sabbath
2 Washed and folded clothes
3 Ironed and spun some
4 Spun some and attended
the funeral of Josephine
Wiant who deceased
September 3 in the P M
3 o clock

5 Spun all day
6 Spun all day
7 Spun all day
Sabbath
8 Attended all the meetings
9 Washed and folded clothes
10 Ironed
11 Spun
12 Continued
13 Continued
14 Continued
15 Sabbath
16 Monday Washed
17 Ironed
18 Spun
19 Spun
20 Spun
21 Spun Saturday

22 Sabbath.
attended all the Meetings
23 Washed and folded clothes
24 Ironed And spun some
25 Spun 2 run ~
26 Spun 2 run ~
27 Spun 2 run ~
28 Spun 2 run ~
22 Sabbath
30 Monday Washed

October

1 Ironed caps
2 Spun ~
3 Spun and finished for
that year 50 run of Worsten
4 for drugged gowns ~ and
4 mended some for the Brethren
Alexander & John

Fixed some for the Kitchen
Sattath
Went in the Kitchen talked
With Temperance & Marietta

November

Washed and did many other
chores
Ironed and commenced
a Jacket for Alexander
Sewed on it Part of the day
Sewed on it all day
Finished it off it was a meeting
thick cloth Jacket sewed in
the Deacons Shop
Peggy Dragon Company
Made a pair of Trowsers for
George Seamore

Sabbath 10th

11 Washed

12 Ironed Commenced making a Coat for James Trendle

13 Continued sewing

14 Continued

15 Continued

16 finished and took out the lining of Alexanders coat and put it in tighter as it had become very ugly setting

Sabbath

17 Washed

18 Ironed began a coat

19 Sewed on it all day

20 Continued
21 Continued
22 Finished it, and
Drawed off some
Songs in my Hymn
Book
23 Sabbath
24 Began a coat for John
Reny Helped fold
clothes in the evening
25 Ironed And mended
Some in the after noon
26 Continued
27 Continued.
Continued
28 Finished it, quite early and
did some other chores

~~[illegible]~~

~~[illegible]~~

O Mother dels thy lovely spirit

And thy graces so refind

Mantle those thy little Christ[illegible]

Who follow thee and are

resign'd

I have finished off
all my work for this
year out of the Kitchen
May last work was to
make a jacket, 1 pr
a pair of trowsirs
four coats and two
gowns and dirs many
other chores of mending
and the like was out of
the Kitchen 8 weeks
and then went in and
taken With Marietta
Agnew Mary A Jennings
And Ellener Ross mm
This finishes out the
year of 1880 mm

Too theres not a joy that
Earth can yeald me
Nay theres not a pleasure there
below that would endure
me ever to leave thee

Jan 1st 1851

At the commencement of this new year I begin a Book of various changes of the journey of life or of one year ~~~

I am now working in the kitchen Marietta Mary A Jinengs & I are bakers. Ellener Ross our helper very pleasant weather for the time of year ~~~

Jan 26 ~

I came out of the Kitchen took the care of the washing
27 Monday very pleasant Got done washing about 11 o'clock In the evening folded clothes.

28 Ironed. Ironers were
Eunice Patterson fine hand
kerchiefs Temperance corse ones
Denisa Eliza Hunt Lucy
Miller collors. Ruth Brown
Mary Jennings Susan Liddil
and I were cap ironers
Eldress Sister Ministrys
clothes Mary Jane Stafford
Rachel Stafford Lucinda
Hogue Emeline Lockwood
Ironed Shirts Mary
Lockwood Ellener Ross
Brown clothes and finners
Susanna Liddil Mary
Bedell Mary Ann Agnew
Ruth Williams. Manglers
Ironds the day

29 Commenced Making a
pair of fine Surge trousers
for Steven Spinning
30 Continued extreamly cold
& below zero all or before sunrise
finished them at noon
Commenced making a pair
for David Price evening
folded Sheets and put them
to press Mary Cockcroft
and I)
37 Sewed all day evening finished
them 0 degrees below zero

Saturday Feb 1st 1851
worked at the wash house
most all day began a pair of
trousers for Cornelius Campbell
Wether a little more moderate

2. Saterday night snowed a considerable Sabbath very stormy snowing hard and has continued most all day We did not attend Church meeting had meeting in our meeting room had the presence of Brother Elisha Russell from North Nelson

3 Monday Washed got done quite early Sewed in the afternoon until 3 then folded clothes — attended meeting at night Sung for the first Hymn How Blessed it is to be — number's &c —

Had just a common
meeting Several of our
Brethren & Sisters with
bad colds ~
4 Ironed got done about
10 and went to our sowe
ng Sewed all the afternoon
our hury being very great
We are making the Breth
ren a pair of fine trowsers
a piece (surge) the Sisters
that are sewing on them
are Denisa, Ruth B helping
some Alcy Patterson
Marietta Helping some
Lucina Risly Mary A
jenings Susanna Brady

8 All hands continues sewing 14 Sisters in the big shop nothing uncommon has happened to day Snow thawing off fast Bright sunshiney day

9th Continues sewing all going on pleasantly Weather beautiful for the time of year but web wond er fast

7 I commence a new plan of washing if found good we will practice it I worked at the washouse all day

8 Sewed all day
9 Sabbath
10 Washed after the new manner found it prelly good but not as it was cracked up to be
11 Tuesday Ironed
12 Sewed all day
13 Sewed all day
14 Sewed part of the day
15 Sewed part of the day
16 Sabbath
17 Monday Washed after the new fassion
18 Ironed Sewed in the Bell Made a straw tick or sewed on it
19 Wensday finished it
20 Commenced mending some of my clothes

21 Friday made a substitute
cap afternoon folded Sheets
22 Sewed part of the day
afternoon worked at
the wash House ~~~
23 Sabbath
24 Washed and commenced
making a comforter for
our bed ~~~
25 commenced Ironing
Ironed most all day
26 Began a pair of trowsers
for Charls Hamilton
Worsted Evening meeting
came on And Mary A
Jennings says she
stood in her place in
meeting for the first

time in year Sandford
and Moses Thayer's class
of singers sang It has
been a very pleasant day
a little gloomy but warm
and pleasant It feels as
if spring is a coming The
little Birds begin to sing
as if they are delighted
with the change of season
I still continue to keep the
care of the washing which
is a very unpleasant job
Little William Sayre is
confined in the nurse shop

March 22. nothing very
musical has occured I am
going to go in the kitchen
Mary Lockwood and I to
cook the cooking wherewith
very scarse - - - - In eight
weeks out of the kitchen I
have made nine pair of
Trowers 1 jacket two
Frocks a thin Handk-
-erchief a substitute cap
a pinner besides some
mending) and took care
of the washing

Chrestmas day 1853.

I went in the kitchen to cook with Emily Webber. The kitchen class was —
Anna Middleton Tea
Susanna Liddel Tea
Letty Lockwood Temperance Baley Denisa Hous ten Susan Liddel Adilaid Wilding Bakers Peggy Fr. Adelin Miller Milly Ann Sally Monger Victoria Cook Eunice Dennis Eliza Jane Seammon These concluds the class

We feel to thank the Brethren
Who lately took a jump
Or else I'd say a notion
to fix us up a pump
We truly do feel thankful
To the guardeny spts kind
Who surely did assist them
~~[illegible]~~ them their right mind
In getting it
We might I can not number
That I have went to bed
Suffering for cold water
To drink or bathe my head
With raging summers heat, O!
Tis awful ~~[illegible]~~ to tell ~~[illegible]~~
Too oft make one quit before
We were not treated well

We truly did have Water

I can clude that we had
~~But I must~~ say we had W
And warm it was to take
Not fits for any daughter
Nor even for a snake
Twas conducted in bed fifteen
And scaly I do think
W'd deed with spumatism
If w'd continued on to drink

But as the mullers ended
And we the story tell
That we have got Jowel W
~~Who try to treat us~~
As ever was on a mill But
Twise thrise well thank the
And this will be their pay fast
We will forgive them for the
~~Let charely bear the sway~~
We have a bottom say

They've got a pump and [illegible] green
And stuck it in the [illegible]

So all now in good [illegible]
We will not stop to think
How many times we've [illegible] [illegible]
And suffered for a drink
Oh if for time to come
Might he leaves him & good
Do will forgive we will forgive
And leave it all behind

Good brethren they
you are going down stairs
Which makes us quite
sorry at heart.
Our faces are glistening
With the largest of tears
That from us you from
have to part
But you have conducted
most dreadfully well
As all good brethren
should do
We're sorry you can't
with us some longer
dwell You must go
we bid you a dear

Farewell farewell
dear brethren &
sisters farewell
we shall
soon meet again
O take my Love my
thanks & blessing
take it as a token
With you I have gained

this treasure.
g e d

Tis a Robe that Angels
g d de e d d

bear
c.

Fare well fare well
c. d. e. d.

O let my spirit go
d c c
g. c c

free I long to to the
g c c d d

Angel I band of sweet
g g d d e

eternity
c d d c.

Green fields and groves
Shrubbery and
vines are stripped of
all their charms

The brooks like marble
ice are fettered fast
That selvery stream
With ice and snow
~~Has over cast~~
Beneath the blast.
Curbed by its chilling power

like hosts of satans band
Enter our silent dwellings
While with shuddering nerve
enforced we are to yield
to his cruel hand
cruel reign

An icey chain in place
of the little rill shows where
it has ran but now its
waters are a hard ned
still, with frozen insects
among its pebbles there
Its gentle speed has ceased
till warmed to life by
the suns warm rays
When Winter has fled
Wind sun and spring
regain their annual
sway

I see the bowers tis
but a little walk whose
deep cool shade
In summer time
so oft hath drew me
Now all cold and
drear the vines prof
use with vintage rare
is striped its leaves
have fallen and
embedded there beneath the
tiny plants fit spec
mens for botanic
skill to sleep till spring
warm sun shall arouse
when from their resting
place.

SHAKER COLLECTION

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date

PAPERS
OF
SHAKERS

171

OHIO
Union Village

# A Digest
## Of The Faith, Principles and Practise
## Of The United Society
## Of Believers

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### Chapter I.
### On the Being of God.

D 1 The belief of the existence of God, a just conception of his character, and the relation which subsists between God and men, are the foundation and spring of all true religion. The existence of God is proved by the general consent of nations, and the argument is corroborated by that consent increasing & becoming more confirmed, as any people become more enlightened in general and consistent knowledge. 2 So that it may be concluded that few, if any in any enlightened land, deny the Being of God from real unbelief; but that those who do, only use such denial as a pretext for giving latitude to their own desires, and for not being subject to the will of God, whose nature and laws they do not love, being lovers of pleasure more than lovers of God.

3 But that the belief of the Being of God obtains among the nations of the earth, is an undisputed fact. Now this belief was either taught by nature or revelation, these being the only two methods of gaining such belief.

4 If the first, that belief is either true or nature is a false guide, and therefore no more to be trusted; accordingly the necessity of revelation becomes unavoidable, or man must forever be in uncertainty, and existing truth which concerns his highest interest forever remain unknown, which is absurd.

5 But if nature is true, teaching that God is, the point is proved, and nature is a helper to revelation. But if the belief of the Being of God be said to be through revelation from God, that saying acknowledges that God IS.

6 And that God does exist, is further proved by the existence of the things which are seen. For the existence of the things which are seen and otherwise directly meets the senses, is not denied, being self-evident. But that which really exists, is either a necessary existence or produced by another. For it can not be both, because a created or produced necessary existence would be an absurdity, an impossibility; for a necessary being existence includes the idea, or the attribute of independence, and therefore also of self-existence and self-government.

But no material or visible being possesses these attributes.

# On the

7 Again; a necessary existence is necessarily what it is, there being no previous or separate being, power or agency to cause it to be this or that. It is therefore necessarily unchangable, but no visible being possesses this attribute.

8 A necessary existence necessarily from everlasting & without any beginning, or initiation into existence; for to suppose a time when there was no existence, is to deny existence altogether, contrary to self-evident and conscious fact; for, nonentity or no cause, could never produce an effect equal to the existence of all tangible & visible things.

9 A necessary being is necessarily perfect and infinite, there being no supposable objection to the self-existence of an infinitely perfect being which will not equally militate against all necessary existence of the most limited character or attributes; and there is no superior or previous power to set bounds to a primary and necessary existence.

10 But existences are extant and evident to our senses, none of which, thus in the reach of our senses or subject to our immediate contemplation exhibit or possess the attributes of a necessary self-existent being; they are therefore all dependent on God, a necessary, self-existent, infinitely perfect Being, whose wisdom, power and other attributes are displayed in his works of creation providence & grace. On this principle the existence of God is clearly proved to a demonstration

11 But further: What is here stated is not intended to contradict this truth, that revelation and the light of nature agree to support the belief of God's existence. For as the belief or knowledge of God's existence was received by man in his first creation, he has never been able through all the windings of his disobedience to erase the impression from his mind; however he may have corrupted or transformed it into vain notions; while in the mean time, the revelation of God has not been altogether wanting, which has still renewed the impression, and the light of nature and reason have ~~re~~ born witness to the fact, arguing from the works of God in his creation and providence.

12 "Because that which may be known of God, is manifest in them for God hath shewed it to them. For the invisible things of Him from the creation of the world, are clearly seen, being understood [contemplated] by the things that are made, even his eternal power & Deity."

13 It is vanity to plead that the belief of God's existence, may be the fruit or workings of the imagination. For the imagination is the faculty of forming in the mind the imagery of things which do exist; and tho this imagery may be transformed into a thousand corrupt and inconsistent shapes, it always proves the existence of the original & the imagination never can extend so far as to a nonentity, there being no prototype.

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14 And if the mind infers the existence of God from the contemplation of things that are seen to exist, that is a correct testimony of nature that God is. Thus false notions of God among mankind, tho formed according to their corrupt inclinations, prove the existence of the true God; and a false worship, or worship offered to idols, proves the propriety of worship offered to the true God according to his own appointment, which has been the original instigation of that impious worship of idols, through the perversion and ignorance of the human mind.

15 In like manner, before the true Messiah actually appeared, the imagination could receive no impression of his characters and works, for the want of an original, altho much had been said in prophetic language concerning him all of which is made plain enough in the event of its accomplishment, and stands as an abiding monument, of the existence of the Omniscient Spirit whom we call God.

16 But after the Messiah appeared, there could be false christs in plenty, for the imagination had then found an original. Thus all the incoherent and contradictory, corrupt and insufficient schemes and professions of Christianity conclusively argue the propriety of christian worship, and the truth of primitive christianity. And the outcry of many to find the true and perfect way, argues the propriety and originality of that faith which views Christianity as the true and perfect way of God, saving the people from sin & criminal imperfection.

17 The common argument of the atheist that nature produces all her works without the acknowledgment of any pre-existent cause or being besides, is very lame, too much so for any man who is compos mentis to depend on it, unless for the sake of warding off conviction and living after his own corrupt will. For in the first place, it lacks acknowledged data. There are no first principles to be stated which command the approbation of common sense.

18 And without these no argument can be supported; for it is vanity to undertake to convince a man of sense, unless the argument be grounded on principles, which he either acknowledges or cannot deny without violating common sense and sacrificing his character as a reasonable man. But there are no such principles, from which to argue that nature abstractedly from God, produces all the beings and works which we see, and with which we are daily conversant.

19 On the contrary; it is abundantly evident that material nature can of herself produce nothing which has the appearance of actual operation or power. She is endued with a certain order of production, in each part, according to its own line or species; but turn her out of that particular line, and her operations become abortive, which proves that all her operations proceed from a superior power. For there is no effect without a cause, the atheist himself being judge, and no effect can exceed the cause.

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20 All the works of nature therefore depend on a power superior to man, her preeminent boast, for intelligence, wisdom and art. For no living child of nature, not even man in his utmost degree of wisdom, who by the acknowledgement of the atheist himself, possesses intelligence above all others, can, by his own contrivance or wisdom, produce his own likeness, or even the smallest particle of animal life in the best formed matter: nature, therefore independently of a superior cause cannot create living beings. (If men are capable of propogating)

21 If men are capable of propogating their species, this depends on a law which none of them have been able to develope, which proves that the capability is the product of superior power & wisdom. For were this power within the compass of human wisdom, men could explain the principles to satisfaction; as well as the artist can those of a watch

R 22 Doctor Robert Hooper, author of a Medical Dictionary, after summing up all that is known by the diligent researches of naturalists with regard to the reproduction of animal life, especially that of the human species, makes the following candid statement: "Now this phenomenon is one of those "on which our senses, and even our mind, have no hold: it is one of those "impenetrable mysteries of which we are, & perhaps, shall ever remain ignorant."

D 23 In regard to this principle and its modus operandi, man has no superiority over other animals, each after its kind being endued with a like capability. And were this law within the compass of man's wisdom, or intelligence, it would not account for its origin; for the cause is always prior to the effect: and so of all other parts of creation.

24 The argument is therefore good, that all the laws and operations of nature, necessarily depend on another cause, which is prior & also superior to nature, even incomprehensible. For if the work be incomprehensible, how much more the Workman? To talk therefore of the absurdity of believing in an incomprehensible Being called God, as the atheist disputes, only shews his own ignorance & impiety.

25 Doctor Benjamin Rush, after his labored and faith "Inquiry into the cause of animal life", very pertinently proceeds: "Should it be "asked, what is that peculiar organization of matter which enables it "to emit life, I answer, I do not know. It is true the votaries of Chymistry, have lately attempted to imitate it; but no arrangement of matter "by their hands, have ever produced a single living fiber, nor have any "of their compounds produced a substance endowed with the properties "of dead animal matter. Lavoisier labored in vain to produce that "simple animal substance we call bile. (7)

26 "That the human body is composed of certain matters which belong "to the objects of Chymistry, there can be no doubt, but their proportions "and manner of aggregation, are unknown to us. The great Creator has

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"kindly established a witness of his unsearchable wisdom in every part "of his works, in order to prevent our forgetting Him in the successful exer- "cises of our reason".

27 The atheist scoffs at the argument drawn from the order and harmony which appear in creation, to prove that God is, and that he is intelligent wise and good. But all his scoffing and misrepresentation, will never take away from the eyes of thinking beholders the visible effects of wisdom and goodness in the order and harmony which appear in creation, all parts being adapted to their proper purposes.

28 Without extending our thoughts to the planetary system, which receives the enlivening rays of the sun, placed in the midst of the whole, we may contemplate with ease the earth on which we live, which is within the reach of our senses, and the subject of our daily experience, and here see every thing adapted to the support and comfort of animal life, from man, the most intelligent, and therefore the most important, down to the meanest animal within our survey.

29 The atheist contests the being of God, and man's being his creature because man was created subject to many miseries, or capable of becoming subject; making no account of an irresistable truth, that happiness is the more consummate, and that men appreciate it the better when preceded by the contrary, and that man's sufferings, and combats with adversity, fortifies their minds and adds energy & excellence to their characters.

30 It is therefore in no wise inconsistent with infinite wisdom power and goodness in God, that man was created capable of subjecting himself to miseries of his own procuring, that he may learn wisdom by the things he suffers, and may the better appreciate his own happiness when he is delivered. And those distressing miseries which the atheist objects against the being of God, as Creator and Governer, to which man is subjected above other animals, only argue his greater worth, and the greater degrees of enjoyment to which his constitution points in the event: For the capability of great sufferings indicates the capability of great happiness.

31 And Christians are witnesses for themselves, (and they are the best judges having experienced both conditions) and can show the fruits which are sufficient evidence to reasonable men, that they have more real happiness, in the present tense, than those who reject the faith of Christ.

32 In vain does the atheist object, that the greater part of men are appointed to irrecoverable and endless misery. Christianity does not teach so; but on the contrary, that none will fail of final and eternal happiness who submit to the will of God.

33 The atheist ungenerously ranks all religions on one scale; not considering like a man of reason, as he professes to be, that all false religions, argue in confirmation of the true; not only because false

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religions or counterfeits, are an evidence of the truth and existence of the genuine, but also because christianity had long since prophecied that such would be. But no religion will stand but that which comports with sound reason +

34 Notwithstanding all the objections of the atheist against the being of God as man's Creator & Governor, they are easily retorted on himself; for these visible evils of which he complains, obtain in the world and the proof cannot be destroyed. "The world," says he, "is a necessary agent. If so, it is either intellectual and provident, or it is not; if not, and it is the cause of all things, according to his doctrine, it has communicated to man, and in some sort to other animals, that which it does not itself possess, neither any thing equivalent, which is impossible

35 But if the material world be intelligent, and the producer of man it must be cruel indeed to have brought him into being to be perplexed and tormented as he is, during his existence, without the least prospect or intimation of a reparation in a better state; but tho as the atheist says, "the worst of men are commonly the arbiters of the world, and those whom fortune loads with her favors", and consequently the best of men, the most exposed to common evils, yet there is no hope of having matters adjusted in another life.

36 This is inexpressibly more, unreasonable & cruel, than, the belief of God and his works, who will bring all things to order, and give the upright man a life of endless felicity. In vain therefore may the atheist cavil against the sufferings of Jesus the Christ, whom God gave to be a leader and guide to his people. I speaks not of his suffering to appease an angry God, or to satisfy offended justice; this Jesus never proposed to do, nor does such a doctrine belong to the gospel.

37 He suffered persecution & death for bearing testimony to the truth and his apostles and thousands of others of his followers suffered in the same cause of righteousness, knowing that their sufferings were to eventuate in a greater good. If God suffers these things to be they are not in vain. They work out for us a far more exceeding and eternal weight of Glory.

38 "The world," says the atheist, "is a necessary agent." — Again: "The universe is a cause, it is not an effect; — The world has always been; its existence "is necessary; it is its own cause". The necessary existence of a first cause is unavoidably acknowledged by all; for, to suppose the first cause to be created or produced would be to place a cause prior to the first, which is absurd. The necessary existence of any first cause or agent, being admitted, includes with the same facility of reason the possession of infinite power, wisdom and every other perfection, by such Agent.

R 39 Thus when we contemplate a Being who exists independent of all

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other beings, we must perceive at the same time, that such a Being is not only independent in his existence, but must also be independent in his actions. And as there exists no previous power, being or principle, or any existence whatever that can in the least degree control such Independent Being, he must posses Infinite power, as the result of his Self-Existence.

40 His power must be infinite, that is, without limits, because, as we have seen, there exists no previous power or being to limit it. Thus we must arrive at the conclusion that all the attributes and perfections of such a Being are infinite; since there is the same absence of all previous causes to limit any other attribute as there is that of power.

41 If such a Being possess any wisdom, His wisdom must be without limits — Infinite. If He possess infinite wisdom he must also possess infinite goodness, infinite love — in a word all infinite perfections; because infinite wisdom must show that the possession of these perfections are better than the want of them. And as there exists no previous being to limit or hinder the free choice of a Primary Independent Existence from being just what he will, and possing whatever is desirable in an infinite degree, therefore the Eternal Self-Existent Being must necessarily possess all Divine Perfections. This is according to the declaration of Jehovah to Moses; "I am that I am, and I will be what I will be."

42 If the little derived wisdom which men possess, shows them that the possession of just principle, and the exercise of mercy love & goodness are altogether befitting an intelligent being, and abundantly preferable, and more productive of happiness than the want of them, can it be supposed that a Being of Infinite Wisdom should fail to perceive the same? Whence came this wisdom which men posses if not from that Being who is the source of all wisdom?

43 If then, as we have seen, a Primary Self-Existent Being must be infinitely perfect, good, & wise, it must be impossible for such a Being to be malevolent, since his Goodness & perfection are argued from the mode of his existence, & is as absolutely necessary as his Existence itself. Hence there is no room left for the factious cavilling of the atheist with the character of Him who is infinite in Goodness, love, mercy & all Divine Perfections. For he admits the existence of a "necessary agent," and it is proved that according to reason, that a Necessary agent is necessarily perfect.

D 44 I know that the atheist objects that it is incompatible with the existence of God, possessing the perfections which are ascribed to him, that man should be capable of transgressing at all, and accordingly he attributes every evil or improper action in man, to the immediate agency of God, who necessarily imposes it on every man to do this and that — for he denies the possibility of a choice or freedom, in God or in man, whether man be the sons of God or of nature.

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45 But such arguing is weak in the man who is exclusively a reasoner; for, that man does transgress and is liable to go astray, and therfore needs restraint, is a fact undeniable, and acknowledged by the atheist himself. And this stubborn fact is utterly inconsistent with his doctrine of man, who, according to him, is moved in a certain line of conduct, without any choice, and acts by imperious necessity, whether he be the son of nature or of God.

46 But man being a created finite being, it is impossible that he should not be subject to trial whether he would obey his superior or not. And where there is no possibility of falling or transgressing, there can be no trial. It was therefore impossible that man could have been created impeccable, or out of the reach of transgression.

47 Why then, says the atheist did God create man? For his own good pleasure in the display of his own glory and perfections, and for, ~~and~~ the good pleasure, that is the happiness of man. God being infinitely good, it is reasonable that he should have infinite delight in the works of his own power, and in communicating hapiness to his creatures as they become fit to receive and use it.

48 God's wisdom is much more displayed, by creating man a reasonable and responsible being than it could have been by creating him an unavoidable line of conduct: a machine can make no active offering of praise to its former. And much greater foundation is laid for the glory honor immortality and eternal life of man, by his being made capable of chosing good or evil, and putting him in a situation to bring him to the trial, than could have been by a contrary procedure.

49 The atheist combats the notion of the existence of God, because he is called a Spirit, insisting that the existence of a Spirit or any being distinct from matter, is impossible. "The idea of Spirituality", says he, "is an idea without model." Without material form, no doubt, he means. But whence comes this idea? All ideas are either real or imaginary, and the imagination cannot form an idea of that which has no existence, or strictly no model; for it is only the imagery of realities, tho often variously formed and mingled together.

50 And as no known assemblage, modification, organization, or combination of material existences, can produce a result which is spiritual, it follows of course, that spirit does exist, and is made known to our senses by sufficient evidence, else the idea would never have been conceived.

51 "But wherein", says the atheist, "is modern theology superior to that of the savages? The savages acknowledge a great Spirit for the master

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of the world". And why do they acknowledge such a master? First; very rationally; because they see that done which no material being can be discovered to do, or capable of doing. And secondly; Because all nations have acknowledged the existence of God from time immemorial, before men had time to contrive, or the imagination to paint, without a model, such an idea.
52 The idea therefore is commensurate with man's existence, and was communicated to him at his creation. But as men, through ignorence and other causes, differ in opinion on various subjects, while the existence of the things is indisputable, so, in relation to God and his worship, there are various opinions and practises all which argue the existence of the original facts, as counterfeits argue the existence and utility of the genuine, without which there could be no motive for the counterfeit.
53 The similitude by which the atheist attempts to ridicule the existence of God, is not only imperfect, but contemptible. "The savages," says he, "like all ignorant people, attribute to spirits all the effects, of which their experience can not discover the true cause. Ask a savage what moves your watch. He will tell you, it is a spirit. Ask your divines, what moves the universe. They answer, it is a spirit." But the artist can point out, even to the savage, the spring of motion in the watch, and its author; yet the greatest artist, the master of reason, even the atheist exclusive eminent, cannot point out to the most enlightened man or nation the spring of motion in the universe, much less the author of it, one side of that necessary existence called God.
54 As to the superiority of modern theology, that is Christianity, above that of the savages, it will appear in its consistency, reasonableness and other superior and appropriate fruits. By Christianity we do not mean every thing called by that name. Nothing is worthy of that name, except that which is consistent in its principles, reasonable in its requisitions, intelligible to the human mind, peaceable in its measures, and happifying to its subjects, imposing no arbitrary measures on its friends or its enemies.
55 But the atheist combats the existence of God from the consideration that he is said to be incomprehensible. "We are told," says he, "that divine qualities are not of a nature to be comprehended by finite minds. The natural consequence must be, that divine qualities are not made to occupy finite minds". If God be not a proper subject of contemplation for man, because he is incomprehensible, it follows as a natural consequence, that man is not made to occupy the mind of man, for man is incomprehensible to man.
56 The life of man is an inexplicable mystery to man; and his intellectual part, which we call by the name of spirit, and whose existence is undeniable, according to the irresistable evidence of sense, and according to whose volitions the material system is moved to different actions, is utterly inexplicable to

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man: its mode of existence and operation are unknown. But its existence is undeniable.

57 The atheist aims to demolish as at one stroke the evidence of miracles in favor of the existence of God and the truth of religion, thus. "Is a miracle capable of anihilating the evidence of a demonstrated truth? Although a man should have the secret of healing all the sick, of making all the lame to walk, of raising all the dead of a city, of ascending into the air, of stopping the course of the sun and moon, can he thereby convince me that two & two do not make four, that one makes three and three make only one?

58 Query; why could not this shrewd reasoner have informed himself that Christianity calls for no miracles to prove such contradictions; but when they are used at all, it is to confirm those things which are according to men's reason, tho often out of the reach of it to discover until taught by superior wisdom? But he continues to ask if these miracles can convince him, "That a God whose immensity fills the universe, could be contained in the body of a Jew; that the Eternal could die like like a man?" Let these wise men once more be taught, that Christianity teaches no such doctrines.

59 The Eternal cannot die, but a man could die. Christianity says not that the God of immensity was contained in the body of a Jew or of any man. Heaven and the heaven of heavens cannot contain him. The body of that worthy Jew, to whom the atheist alludes, could not contain his own rational spirit which was in connection with it, it being occupied in contemplations and engagements far superior.

60 But this is not to contradict that a fullness of the Divine Spirit dwelt in that man — that he was a partaker of the divine nature, having the the proper benefit and aid of the power, wisdom and other perfections of that God whom he served & to whose will he conformed in all things. But why could not God dwell in that man? God is Love. Is there any reason why love could not be in that man? and be shown out in his life & actions? and so of the rest.

61 The atheist asserts that "The idea of infinity is to us an idea without model, without archetype, without object." How so? Because created beings are not infinite? But if the idea of infinity be without model, archetype or object, whence comes the idea? For people have the impression that the thing is, and all our ideas are by sensation and reflection on the things which the senses perceive. But the idea of infinity is as constitutional to man as his thoughts. Did any man of mature reflection ever extend his thoughts so far as not to conceive that he left an infinity beyond? Not one.

62 And with relation to God, or any First Cause, or primary existence, the thought of a Necessary Self-Existent agent, not infinite, not perfectly

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acquainted with Himself and all his works, or not possessed of infinite goodness and every perfection, is as absurd as to deny existence altogether.

63 But the atheist objects to christianity as being unreasonable, because, as he alleges, it is contrary to nature, and confronts the idea of God confounding the wisdom of men, thus; "You theologians tell us that <u>what is folly in the eyes of men is wisdom before God, who delights to confound the wisdom of the wise</u>. But do you not say that human wisdom is a gift of heaven? Is it not strange that one can be the friend of your God, only by declaring himself the enemy of reason and good sense?"

64 Thus he always misrepresents the christian religion, which has shown what kind of wisdom God sees fit to confound — the wisdom of those that are wise to do evil — wise in corruption — that wisdom which is <u>earthly, sensual devilish</u> — not reason and good sense. But let the atheist object as he may, it is an undeniable fact, that the ways of mankind are corrupt, and that their wisdom needs an overturning; they need a work to counteract their sensual natures. Such a work as nature with all her laws and wisdom can never accomplish independently of God.

65 For the corruption and depravity of man, the atheist can assign no consistent reason, for according to him there is no God, men therefore could not have become wicked by departing from his laws, neither could they have been corrupted by deviating from the laws of nature, for, he says, her laws are irresistable, and men are inevitably obedient to them. Christianity alone can solve the mysteries of human depravity, and reveal man to himself.

Laws of Nature 66 It is not intended to object to the propriety of speaking of the laws and works of nature. But these laws and works can be interrupted and subverted; which conclusively bespeaks their dependence on another cause & their subjection to another power, and that these laws are nothing more than certain qualities and capacities with which the whole creation has been endued, every part in its own order, adapting each to its proper intention, by the power and wisdom of the Creator.

67 For the confusion, jaring principles, and contrary operations which are found among the different parts of creation, are so far from weakening the evidence of a creating and governing power, that they rather confirm it; because without such a power the whole would be reduced to a perfect chaos.

68 How preposterous to suppose that nature without life can communicate life to her children, even as far as to a toad or a fly! Or that without mental powers, she can communicate wisdom and intelligence to men! Or that without forethought or plan she could create men or other beings capable of wisely laying out their pursuits, being provident of futurity! Or that without eyes or sight or any equivolent power, she could minister to men &

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other animals, that organ of the most delicate structure, and of incontrovertible and definite decernment!

69 In these few examples we may see the absurdity of such notions, as well as in ten thousand more of the minute and exquisitely fine wise and useful operations in the mechanism of the humean frame.

70 It is much more consistent with reason and common sense to believe in God, a Being, necessarily existing as he is, and therefore unchangeable, self-existent, indepent, and possessing power and wisdom adequate to the works of Creation and providence; who will finally conduct all things to a happy result, and also who has made known his will to this intent, than to believe that all the extencies which we see and contemplate, sprang from unintelligent nature.

71 A preexistent Cause is absolutely necessary to every effect, and the faith of it is incontrovertable; and the advocates of nature as the cause of all things, cannot point out anysuch independent all-sufficient Being distinct from that God whom Christians worship

72 As for the all-sufficient laws of nature of which they talk, it is easily proved on the principles already stated, that no such laws can possibly exist without supposing the existence of God; because no laws can exist without a legislature, or an agent capable of containing them; or in other words, no principle of agency can exist without a subject capable of containing those principles & putting them in operation.

73 But the existence of the laws of nature, to which the Atheist attributes all effects and operations, depends on the preexistence of natures works, which places the effect before the cause, or the product prior to the principle. Therefore natures laws are only the inherent qualities existing in each particular species of being & thing, which qualities are given to all created beings & things by the Creator, God.

Natures laws

74 This part of the subject is to meet the reasonings or reveries of those who contemplate the existence of nature, as something abstract from materiality. That matter cannot be the pre-existing, independent cause, is proved before. He therefore who denies the existence of God, to be consistent must deny all existence, all agency, all language, and even all thought; for it cannot be denied that he who is capable of thought, must also have an existence; and his existence not being a necessary or self-sufficient existence, must be derived, must have a previous cause, which is none but God. the only Self-Existent Being as already Proved.

# Chapter II.

## Of the Truth of Revelation

2 1 After the Being of God, it seems necessary to the existence of true religion, without which there can be no perfect human happiness, to believe in revelation, or to believe that God makes known his mind and will to men, by such infallible proofs as to satisfy the understanding, the heart and conscience, and be a firm and unsuspected foundation whereon to build forever lasting.

2 This will naturally have respect in the first place to the truth of the scriptures, which relate to the making known the Divine will, at sundry times and in divers manners, by the prophets, by Jesus the Christ, and in connection with him by his apostles and other followers. Abundance has been written on this subject with great energy of thought and reason, but still the desired end is not effected, which yet must be.

3 The holy scriptures, no doubt carry an evidence of their truth and divine original, in the very face of them, beyond common writings. The subject matter of them, in part, is beyond the possible knowledge of men, on any other principle than that of their origin being divine. The sublimity and worth of their communications being of a spiritual and eternal nature carry forcible evidence, that they never sprung from an earthly minded creature without divine influence.

4 The honesty with which the writers have recorded their own crimes, and those of one another, argues with great propriety that they were not governed by that ruling and selfish passion of mankind, ever partial to themselves and to their peculiar party, but by that Spirit of Truth which would not build on a spirit of deceit, giving to God the supremacy as the only fountain of worth, & acknowledging men to have no good in them except what they received from Him. The universally attributing of the glory and praise of all good things and of all excellence, to God alone, clearly shows that they were not influenced by that self pleasing self-exalting spirit of man, who ever loves the preeminence.

5 The miracles which were wrought by the ministers of God; by Moses and some of the prophets, by Jesus the Christ and his followers are are in their own nature and place incontestible proof of their divine original; but not direct, especially to those who have not seen them & do not credit the record. For should a man deny the truth of the record there is no direct proof of the existence of those miracles, which must be confirmed before they can have their influence in confirming the truth of the scriptures.

6 But, indirectly, the record of those miracles is a weighty and serious proof. For it is not reasonable to suppose that such a record of facts could have been forged, and they have attested to have been done in so public a

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manner as they were, and the forgery not have been detected at the time, and the scheme overthrown.

7 Neither is it probable, or possible in the face of the inquiring & aspiring tempers which prevails in some at all times, that such a forgery could have been made and guarded until palmed on the people for truth, by dating the facts out of the remembrance of those who were then living; for they would have immediately inquired why these things were never known before, and especially as they are said to have been done, at least most of them, in the presence of a learned and enlightened people, such a people too as were enemies to the performance of those miracles, and would rather they could have been denied. But added to all this, their enemies have confessed many of the facts, as many writers have shown.

8 But the history of the facts in that open and public manner in which they are related, in a long succession of time, with the undoubted existence of the people among whom they were wrought, and as nothing can be produced really to overturn the evidence, is no contemptible proof of their truth. For the history, without unequivocal evidence to the contrary has at least a right to the same weight with other history.

9 As to the things which are narrated, being out of the ordinary knowledge and experience of man, and therefore considered as matters of doubtfulness, the real truth is the contrary in the circumstances with which those things are connected; inasmuch as they are not alleged in favor of any of the vanities or temporal pursuits of men, but that everlasting substance which could never have entered into the heart of man without the existence & influence of superior wisdom; a substance which is not according to the selfish & inferior pursuits and propensities of men, but beyond and contrary to them all, and therefore exposed to be denied had it been possible to conceal them.

10 For the very existence of the profession of Christianity, as before observed, to the extent to which it obtains in the world, notwithstanding all the variety of forms and contradictions of sentiments is a strong argument of its truth, as being originally of divine origin

11 And so are the false religions which obtain in the world not excepting Mohamedenism, an argument in favor of the true; because however men may vary and new model, mix and divide, every one of these forms must have had something from which to take its rise, as much as counterfeit money, for the contrivance of which there could have been no motive without the existence and worth of the true.

Now christianity is it either &c

12 Now the existence of Christianity is either by the teaching of nature or of revelation, and its doctrines are either true or false, if by the teaching of nature and false, nature is no longer to be trusted, and it is time for men who regard truth to cease pleading the authority of nature; but if true, nature confirms the authority of revelation & has her instructions from the same source. But if christianity,

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or revelation, has its existence by the work and revelation of God as the scriptures say, those scriptures which give an account of its origin first and last, are of divine original.

13 For the things which are taught by the scriptures; as the duty and life of a christian, are of such a nature and have such a tendency to counteract the current or rather torrent of man's corrupt propensities, that it is impossible that they should ever have originated from that source. For it is a principle in nature as well as revelation, that as is the fountain such is the stream.

14 Now should men have contrived a scheme of religion it would have been adapted to their own inclinations; and whatever mortification they may have counted necessary to obtain the end, that end or acquisition, would have been accomodated to the feelings & enjoyment of predominent desires; as it is said the mohamedans are led through much mortification, in order to obtain a paradise of sensual delights; so that the whole plan is accomodated to the predominant sensual appetites of men.

15 And this principle is proved in fact by the immensely superior number of those who profess christianity on the express principle of its being founded on the revelation of God, who accomodate the faith and rules of the gospel to their own taste, until there is no discoverable difference, farther than the profession, between them and the non-professor.

16 But there is no principle in fallen man without divine inspiration ever to have produced that practical cross bearing & self denial, which according to the scriptures, Jesus the Christ taught his followers, both by precept & example. The cross which he taught men to take up and bear daily is that cross on which is crucified the flesh with its affections as well as its lusts. For they that are Christs have crucified the flesh with the affections & lusts.

17 That is the cross which everlastingly buries without hope of restoration in this world or the next, all that lust of concupiscence which is the life of the world, so that it is said, He that will seek to save his life shall loose it, & which gives the promise of an everlasting reward in the enjoyment of that for which natural men have no relish, and of which they can have no real knowledge while in their carnal state. This is that cross, and this the self denial enjoined by Jesus on those who profess his name, and which men of the world abhorr, and which therefore there is nothing in them to have contrived.

18 But it is time to inform the reader that the truth of revelation stands on an entire different footing since the establishment of the faith of Christs second appearing, from what it has done for ages before. Men have been contending about names and opinions, abetting the scriptures in the letter, while they had not the fruits of christianity to show in its defence. But the profession of christianity is reproached, and the name of God blasphemed among the Gentiles, by the unhallowed lives of professors.

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19 The divisions, the animosities, the wars and bloodsheds, the cruel and inhuman barbarities exercised in many places against each other, the avarice of the major part of its ministers, as fast as they obtained power to support their avaricious temper, with many such iniquities, have furnished the enemies of revelation with good reason against its truth, and do yet, where these evils are practised.

20 For while professors of christianity taught that the scriptures were the foundation on which their churches were built, and those churches were such poor, sinful, mangled, divided, corrupt and incoherent things their members violating both the precepts and example of him whom they professed to serve, and, the injunctions of the scriptures by which they professed to be governed, more especially in modern ages, they had but weak arguments to offer in their defence.

21 Now it is altogether unexceptionable for those who profess to believe the scriptures, to teach that the church is built on the scriptures; for according to the scriptures themselves, The Church of the living God is the pillar and ground of the truth, and the law goeth forth from Zion, and the Word of the Lord from Jerusalem, that is, from the church. The scripture never teach that they are the foundation on which the Church is built; they are only a record of the teachings of the Divine Spirit to inspired men and women in the former ages of the world.

I— 22 Those Books which have been collected into one under the title of Holy Scriptures, are so called from their having been written by godly men who were moved by a holy spirit. And as far as they have been preserved entire, in their original sense, free from the errors of translators and transcribers, may justly be denominated the "Scriptures of truth".

23 They contain a true account of the will and purposes of God, revealed to man in the different ages of the world, and of the operations of his power, relative to the salvations of souls through the dispensation of the Gospel first revealed by the Messiah, Jesus the Christ, whose coming and work and character had been the theme of the Prophets and inspired ones from the beginning.

24 But as the scriptures are composed of letters, and letters are no more than signs, marks or shadows, and not the very things which they signify; therefore it is contrary to the dictates of reason and common sense to suppose that any of those real things are in the scriptures of which they contain a written account.

25 They contain an account of the Spirit by which the writers thereof were inspired, but they do not contain that Spirit itself: They contain a record of the promise of eternal life, but that eternal life is not in the scriptures, but in the subjects of it. "This is the record, that God hath

given to us eternal life" (John 5:11)

26 The scriptures contain a true account of the law of God, but scripture is not that law. "I will put my law in their inward parts, and write it in their hearts." They also contain an account of the Gospel of Christ but they are not the gospel itself

27 The beginning of the gospel is not the beginning of the Bible, but the beginning of the power of God unto salvation: for the gospel itself is the power of God unto salvation unto every one that believeth in the power of God where it is made manifest by living and chosen witnesses of God, who have it in possession, & show forth its saving power in their lives.

28 The scriptures also contain a true account of the Word in different ages, according as it was delivered at sundry times & in divers manners, but the scriptures themselves were not that Word, but a record of its opperations, in different ages.

29 So when it is said, The Word of God came unto Abraham, or Moses, or to any of the prophets, it was not the Bible that came to them; but "that word of God which is quick and powerful, sharper than any two-edged sword, — and is a decerner of the thought and intents of the heart." This cannot be said of the scriptures.

30 The word of God is incorruptible, and liveth and abideth forever; (1 Pet. 1:23) but the bible is not incorruptible, for it has been corrupted by interpolations and mistranslations, neither does it abide forever. And if all the scriptures and books on earth were consumed, the Word of God would be still the same quickening sword of the Spirit. Therefore they are greatly deceived who imagine that the scriptures are the Word of God; there is no such idea communicated, in any part of scripture, from beginning to end.

31 The scripture saith, "Ye shall not surely die:" but this was not the word of God, but of the serpent or sensual principle. It is written, "Make thee an ark of gopher wood": this was the word of God spoken to Noah, but it was not the word of God to any other person under heaven; and so of many other passages.

32 The scriptures contain an account of the Word of God in different ages, & of the sayings of wicked men, and of righteous men; the saying of true and false prophets — of honest men and hypocrites, wise men & fools, and the testimonies of true and false witnesses; and who can be so blind as to imagine that all this record of good & evil, can either be the word of God, or a rule of faith and practice?

33 According to the true testimony of scripture the word of God always abides in a man of God as a quickening Spirit, by which he is moved to utter or write such things as God shall choose to reveal; and what is thus uttered or written, may be perverted or destroyed, or the man of God may be put to death; but the word of truth could never be altered perverted

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nor destroyed, but will always come forth and appear again in others.
34 Thus in all ages from one dispensation to another, the word of God and the contrary principle which rose against it in man, continued to increase the scriptures; and those writings which had been acknowledged before as a record of truth, were used in confirmation of every present work of God, by such as were in it, and had the word of a living testimony.
35 And hence the scriptures in their proper use could never be given or administered to mankind but by inspiration of God: neither could they be profitable, for doctrine, for reproof, for correction or instruction, to their full extent, but through the man of God, who had the word or truth of God abiding in him, by which he was perfect, throughly furnished unto all good works.
36 Hence it was that Jesus the Christ expounded to his disciples in all the scriptures the things concerning himself, while the Scribes, Pharisees and learned Doctors, who had the scriptures in their hands, understood none of these things. The apostles also, as their manner was, reasoned out of the scriptures, alleging that Christ must have suffered, and were likewise opposed by those blind guides, who neither understood the scriptures nor the power of God. But it was a very small part of what Jesus taught, or the apostles expounded and reasoned that is recorded; yet from a misunderstanding of what little was recorded, some who were uninspired & unstable, wrested those writings to their own loss, as they did the other scriptures.
37 From all which there appears a manifest distinction between the word of God and the scriptures; and notwithstanding those who receive the word, truth, or Spirit of God as their guides, are led according to the scriptures as far as they reach, yet it is not by the letter but by a spiritual power such as the scriptures never could communicate. It must be granted by all, that the Spirit which inspired the matter of the sacred writings, is greater than those writings, and is therefore the living and true guide into all truth, which was but in part written.
38 The command of God to Noah, respecting the ark, could be no rule of conduct to Abraham; but the word of God which came to him, must be his rule, and in obedience to that alone, could he be justified. And if Abraham was commanded to offer up human sacrafice, it could be no rule to Moses nor any other person under heaven.
39 What was commanded through Moses to the children of Israel, was for them and no other nation on earth. Besides, a thousand things were commanded to individuals which were binding on no other person, but those to whom the command was given.
40 It must argue the most extreme ignorance in any one, to suppose

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That what was specially revealed and enjoind on one nation or individual, as their duty was equally binding on all mankind in every succeeding age.
41 Because Noah was commanded to build an ark, must all mankind build arks? Because the prophet Isaiah was commanded to walk naked and barefoot, for a sign to Egypt and Ethiopia, were all mankind to follow his example, without regard to heart or extd or any special command? Because the prophet Ezekiel was commanded to prepare his bread with dung is this this a universal rule for others? Or is every man obliged to take a wife of whoredoms, and to beget children of whoredoms, because the prophet Hosea was commanded so to do?
42 What greater deception could false teachers possibly impose on mankind, in order to blind their eyes to the true revelation of God, than to pretend that "the scriptures of the Old and New-Testaments (as they are called) are the only rule to direct, and under this pretence to reject the testimony of present living and inspired witnesses). The scriptures themselves record the promise that God's Holy Spirit should guide his children into all truth. "As many as are led by the Spirit of God, they are the Sons of God.
43 God never was beholden to letters, as the only means of revealing his will; but he that formed the soul of man can also form in that soul a conviction of his will. And nothing but the rediculous doctrine that God actually died could ever have given occasion to the blind error of the antichristian world, to allege that the Bible was his Last Will and Testament, and the priests his executors & administrators
44 Certain it is, that the scriptures have not been only misunderstood, but have been grossly perverted and forced out of their true sense, & abused to the purpose of misrepresenting the true character & attributes of God, and all his designs and dispensations to man: In confirmation of this truth we need but look at the numerous divided sections now in what is called Christendom, who for ages have been contending about the sense of scriptures, and shedding each other's blood in defence of their respective opinions.
45 By establishing the scriptures as the word of God for all future ages, the most inconsistent ideas have been formed of the divine goodness; while the comments and precepts of men have prevailed, instead of the influence of the Holy Spirit; and a total ignorance of the spiritual world, instead of the knowledge of the true and quickening spirit of revelation: which is particularly manifest in that horrid & blasphemous doctrine of "eternal and unconditional decrees."
46 By this unreasonable doctrine, millions who never had the offer of a Savior, have been reprobated and doomed to final perdition, because they unhappily came into the world before the coming of Jesus the Christ, or lived remote from where his name was known.
47 How far are the sacred scriptures from once intimating that souls

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in all ages, were destined immediately to their unchangeable eternity, as they passed out of the momentary scenes of this momentary life! How far from intimating, that the small glimmerings of divine light, which nations in dark ages enjoyed for a moment, contained all they should ever enjoy, or that they were fixed in a state unalterable, and yet reserved for a final settlement with Eternal Justice!

48 But on the contrary those sacred records of inspired truth, as far as they ever were believed without prejudice, and understood without the dark covering of false systems, have allured the souls of mankind towards a world of spirits from whence their sacred light was inspired: a world real and substantial, and only invisible by reason of the gross materiality of the human senses. So that as the Lord lives, and as the soul lives, those who have passed out of this present world, are not more justly judged to be dead, than those who remain in it.

49 Whatever conjectures may be formed concerning the temporal judgements of God upon the wicked in past ages, certain it is, that the scriptures most pointedly discard the idea of a final judgement being passed on any soul before the mystery of God is finished by a clear & comprehensible revelation of the gospel of salvation to every soul of man.

50 And whatever may be understood concerning any one's ascending into the true Christian heaven in previous ages, Jesus testified saying "No man hath ascended up to heaven." And Peter, immediately after receiving the Holy Spirit, bore a similar testimony, saying "David is not ascended into the heavens" and St. Paul abundantly proves in his epistles to the Romans, that there was no difference between Jew and Greek, but that God concluded them all in unbelief that he might have mercy upon all.

51 The old world, the inhabitants of Sodom, and the unbelieving Jews, and many other nations have been systematically fixed and bound in chains of eternal darkness, by men more beastly than they. But who knew their state the best, the inventers of human systems or the Son of God? He testified, saying "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it." and also that it should be more tolerable for Sodom and Gomorrah in the day of judgment than for the city that rejected his testimony.

52 Jesus the Christ, who was before all who had lived in previous ages in point of dignity and spiritual progress, did not confine and restrict his labors to a little flock of believers, in visable bodies on this globe. The thought is too mean for any enlightened being and is nothing short of limiting the Holy One.

53 The primitive Christians knew better and witnessed that he had introduced them to the city of the living God — to the heavenly Jerusalem, to an in-

numerable company of angels — to the general assembly & church of the first born, and to the spirits of just men made perfect in the spiritual world. The dying thief knew better, when he said, "Lord remember me when thou comest (not when thou guest, but) when thou comest in thy kingdom". "To-day (said Jesus) thou shalt be with me in paradise".

54 Now this was the same day in which the self-stiled orthodox divines say he died, and three days before he came to life, and more than forty days before he ascended to heaven. Is this like passing into an eternal heaven or hell? or lying dead for a season and then coming to life again? No such thing.

55 Truly said Jesus to the blind leaders of the blind, "Ye know not whither I go — but I know whither I go". And verily it was not into Joseph's new tomb, for the malefactor could not have the honor of going there with him; but into paradise, that is, a state of happiness and rest, where many bodies of the saints were convened, and from which they arose after his resurrection, and came with him into the holy city, not bloody Jerusalem.

56 Nor was the voice and work of the Son of God confined to the saints alone, whether in this world or the world of spirits but was impartially extended to all; and not overlooking those who through disobedience had forfeited the blessings of former dispensations, he went and preached to the spirits in prison which were disobedient in the days of Noah, while the ark was preparing.

57 It is inconsistent with a God of infinite justice and goodness, that his work should be confined to the contracted limits ~~bounds~~ of this earth life while millions of millions who have departed into a world of spirits, without the knowledge of his will, should be bound in chains of eternal darkness without ever hearing the gospel in which only is true happiness and eternal life. "For this cause was the gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

58 In every dispensation of God's grace, all who were obedient to the light and will of God made known unto them, were accepted of him, in every nation, left this world in peace, and rested in hope of a future revelation of a higher perfection or resurrection of spirit. "Unto which (says the apostle) our twelve tribes instantly [in the world of spirits] serving God day and night, hope to come; for which hope's sake I am accused of the Jews".

59 And as it is eternal truth, that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil"; so it is eternal truth that every individual soul, whom God has created, must have a free and final offer of the gospel either in this

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world or in the world of spirits

60 And upon the principles of equal and impartial justice, the day of God's final visitation and mercy is opened to all; to the Jew and to the Greek, the Barbarian and the Scythian, the bond and the free, the male and the female, the present & departed, while "the Spirit and the bride say Come— and whosoever will, let him take the water of life freely."

61 And to the soul that is willing, to rise up in the judgment against sin, and condemn & forsake it, the gates into the holy city are open continually, which in the issue will make a final end of all those typical distinctions between Pharaoh and Moses, Isaac & Ishmael, Jacob and Esau, and the rest.

R 62 Thus much it seemed proper to say about the Scriptures, but the Revelation of God pertaining to salvation from sin, is in the true Church of Christ, and the church is the proper medium of this revelation to the world. Not by oral or written communications only, but mainly by the life and character of its members in conformity to the example and teaching of Christ.

63 As the life of Jesus the Christ was that of perfect obedience to God, it stood forth as an exhibition and living revelation of the mind and will of God to man; and when he had finished the work given him to do, he authorised, his followers or church to continue the same living Revelation to the world.

64 Thus he said, "As long as I am in the world I am the light of the world". "He that followeth me shall not walk in darkness but shall have the light of life". By which we are to understand that he was the enlightener instructer, and great teacher of mankind— the medium of Revelation to the world both by precept and <u>example</u>— mainly the latter, as he does not say, he that <u>heareth</u> my sayings, but "He that <u>followeth</u> me shall be enlightened and redeemed from all darkness & blindness of mind in regard to the way & work of salvation.

65 The saying of Jesus, <u>"As long as</u> I remain in the world, I am the light of the world", certainly indicates that he would cease to be the light when he went out of it. And this is necessarily so; for that which is invisible can not enlighten. Hence he constituted his disciples as an institution, or Church to succeed him as the light of the world, saying, "Ye are the light of the world + + Let your light so shine before men, <u>that they may see your good works</u>, and glorify your Father which is in heaven. Here we still see that it is the <u>example</u> the "<u>good works</u>" of the Church which is to be the principle means of enlightening the world, the only efficacious revelation of the will and way of God for the salvation of souls.

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66 Again; Jesus addressing the Father concerning his little flock, said "As thou hast sent me into the world, even so have I sent them into the world." Plainly showing that they, as a body, were to occupy the same office, and stand in the same relation to the world as Jesus had done while in the world, namely, as a medium of Revelation to make known the way of salvation.

67 It is furthermore evident that Jesus intended this living medium of revelation should go on in a continual line of succession as long as a true church should exist on the earth, and that he no where authorized his apostles to write or make a record of his teaching as a plenary Revelation for future ages. He prayed to his Father that his disciple who were then living might so love one another — be so lovingly united that the world would see their brotherly union and "believe" that the Father had sent him. He then adds, "I pray not for these alone, but for them also who shall believe on me thro their word, that they all may be one + + that the world may know that thou hast sent me.

68 This then was the true medium of revelation and the only appointed method of convincing the world of the divine mission of Jesus and of revealing to them his saving power. And so the apostles understood it. Paul declared to both Jews and gentiles, "So hath the Lord commanded us, saying I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth"

69 Again, Paul writing to his converts says to them, "Ye are our epistle manifestly declared to be the epistle of Christ, written not with ink but with the Spirit of the living God: not on tables of stone, but in fleshy tables of the heart". q.d. "Ye are our Revelation of the efficacy and saving power of the gospel. Your piety, your love one to another, your "good works", which as a light set upon a hill shines to all around, is a standing perpetual revelation of the will of God to man, of man's duty to God and to his fellow man. Ye are a vitalized body of ethics, a living revelation, "known and read of all men".

70 The true order of Divine Revelation then is this: The Holy Spirit — the "Spirit of the living God," is the appointed guide and Comforter of the Church, and the Church is the light & medium of revelation of the word. The extinction of the light & falling away of the primitive Church will be considered more fully hereafter, as well as the second appearing of the same light and spirit in these latter days.

# Chapter III.

## Of God, in a Compendious view of his Attributes

D 1 We come in the next place to speak of God in relation to his creatures. God is the author of all other beings, the fountain-head, of whom and for whom all his creatures was made, and by whom they live.

2 The first thing to be considered in the character of God as related to his creatures, particularly with men, with whom we have mainly to do, is his Power. His eternal power is clearly seen in his works which is so intimately connected with his Deity, or existence as God that it is seen also. (Ro. 1:20) Power is indispensible in the works of God, in his creation & providence. It is necessary that God should have power in himself, adequate to the execution and management of his work, and that he should have in himself the knowledge that he does actually possess that power independently of all other beings.

3 The next particular to be noticed in contemplating the divine character, in his relation to his creatures, is his Wisdom. It is necessary that God should possess wisdom to plan his works in the best manner to effect the proposed end; so that his true character might appear in his works, in the best manner possible, his own glory be declared and the happiness of his creatures secured on the most fair and elegible terms or if lost for a time, that the character of God should remain unimpeached, and the unhappy sinner be left inexcusable, to compass and deplore his own folly & guilt, until he shall learn by what he has suffered no more to transgress the laws of his being & his God. "Lo this only I have found, that God made man upright; but they have sought out many inventions". (Eccl. 7:29)

4 God's wisdom appears in his works, and is more and more conspicuous, as men become acquainted with his ways. But his wisdom is, like his Being, infinite and incomprehensible to the finite mind. tho perfectly consistent with the reason of man as far as the human faculties reach. For the wisdom of God is the fountain-head of all the little portions of wisdom in men, which he bestows as they have need, & they consent to receive; for men being free agents may "resist the Holy Spirit."

5 Thus God gave wisdom to Solomon in answer to his earnest prayer, and says James, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him". (Ja. 1:5,6) But that God does inherit in himself an inexhaustable fountain of wisdom will be readily acknowledged.

6 His Knowledge is intimately connected with his wisdom in the order of his attributes. Thus the apostle speaks of the depth of the riches both of the wisdom and knowledge of God. That God's knowledge is equal to all demands, and that there is no lack of knowledge in Him, and that

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it is unlimited, is in and of himself, its source being inexhaustable will be readily granted. "Known unto God are all his works from the beginning of the world". "In whom are hid all the treasures of wisdom & knowledge". (Acts 15:18 Col. 2:3). But the knowledge of God will be considered hereafter.

7 God's Righteousness and Justice come next in order being essentially one; but the first of which, if any distinction be made, may be considered as the inherent and necessary attribute of God, from which the second emanates, and is inseparable from all his works & ways, which are all righteous, Just & equal. "Shall not the judge of all the earth do right?

8 The righteousness and justice of God, in connection with his power, wisdom, and the like, are the defence of all truth and righteousness in men, as well as the source from which spring the protection and confidence of all just men, by which a happy event is secured to them. So that no man need be afraid to practise righteousness, because of present sufferings and reproach, while a Righteous God of infinite Power stands engaged for the issue. All acknowledge God's righteousness in words, tho many maintain such sentiments concerning Him as greatly tarnish his character, not to say, as would utterly supplant all righteousness & Justice in him and his works. But we will take a more familiar and free conversation contemplation on this in the sequel.

9 "God is Love". It would be vain to attempt to point out in words the whole character of God in its true extent. The only design of what is here stated is to take a compendious view of the attributes of God as he stands related to men, amongst which that of Love, is by no means to be omitted, being that which he has set forth in the gospel as the uniting cord between God and men; "God is Love; and he that dwelleth in love dwelleth in God & God in him". "For God so loved the world that he gave his well-beloved Son, that whosoever believeth in him should not perish, but have everlasting life."

10 The Goodness of God, may be considered as the hand maid and offspring of love. Goodness, as well as love and all the rest, is properly an attribute or quality, and not a foundation or primary existence. And without love there can be no goodness, and without righteousness and justice there can be no true love or goodness, and without power wisdom and knowledge, there could be no righteousness, or justice, or love or goodness in God. God is perfect, and no part of his character can be lacking or rejected without rejecting God; for all the perfections & divine attributes of Deity as necessarily belong to a Primary Being as his Self-Existence itself.

11 The Goodness of God is made known to men in the works of nature and grace, or in the thousand accomodations for the support and comfort of the body, in return for which all are called to be exercised with gratitude, and in the provision which he has made for the salvation

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of the soul by the gospel, in return for which, and influenced by a just respect for the recompense of reward, all honest men devote themselves and their all to God, according to the order of Christ's gospel. "For the love of Christ constraineth us." (2. Cor 5:14)

12 The Mercy of God May be viewed as comprehended in his love and goodness. This, tho properly an attribute of God, the principle of which is necessarily included in his character, hath no place to exercise itself without respect to creatures in distress, or some state of wretchedness, want or dependence, as it has particular relation to misery, that is something to move mercy or pity, and especially so as it is exercised toward a sinful race. And out of this state of things the term mercy seems to have arisen.

13 Nevertheless the original attribute or perfection of Deity, as it exists, essentially in Him, and by which he is moved to relieve the distressed, is essentially and unchangeably the same, and could have been exercised toward his dependent creatures, who would always have stood in need of his aid, had they never known sin or guilt or any of the consequencies of sin. The Hebrew word [רחם] so often translated mercy denotes the deepest emotions and strongest affections of the heart, as those between parents and children; which the Greeks expressed by a word [σοργη] which signifies innate love, or that which is natural to each order of beings towards their own offspring, relatives & finally to all.

14 God's Holiness is so universally acknowledged and ascribed to him, that nothing need be said to gain the consent of mankind that it is an essential attribut. It is impossible to conceive rationally to conceive that an independent primary Being should choose to be without that infinite contrariety to sin, and opposition to every thing wicked or impure, called holiness, which we ascribe to God. Accordingly in all the ascriptions of praise to God, holiness has a leading place. Thus in Isaiah's vision, he heard one crying to another and saying, "Holy, holy, holy. is the Lord of hosts; the whole earth is full of his glory (Isa. 6:3.) And in the vision which John had, the four living creatures "Rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who wast. and art, and art to come (Rev. 4:8)

15 But holiness is particularly proper and necessary on account of its practical use. For as God is essentially and necessarily holy it cannot be expected that he can possibly acknowledge an unholy being in that intimate and near relation which accompanies salvation The necessity of holiness was early taught. "Ye shall be holy for I the Lord your God am holy." (Lev. 19:2)

16 And when Jesus the Christ came, who first revealed the perfect way, in which alone men could become holy, the exhortation was not

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forgotten; "But as he who hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy". Accordingly the people of God are habitually represented as a holy people; and altho under the law they could be no more than ceremonially holy, it is not so in the gospel; "For the law made nothing perfect, but the bringing in of a better hope doth; by which we draw nigh to God".

17 God is Truth. Nothing can with more propriety be ascribed to God than truth. His Spirit is truth; his word is truth. Without truth there could be no holiness, no righteousness, no justice nor anything else truly valuable or excellent. To lack truth is inconsistent with the respectable and good character of a man, and how much more must such an insinuation reflect dishonor on the character of the righteous Judge of all the earth, the God who cannot lie.

18 Yet many seem to hope, as the great source of their comfort, that God will not fulfil his word, laying judgment to the line and righteousness to the plummet. They hope that the soul that sinneth shall not surely die, believing that they shall have peace tho they add sin to sin, notwithstanding eternal truth declares, "There is no peace for the wicked". But these know not that relation to the God of truth which frees the soul from sin.

R 19 "God is Light, and in him is no darkness at all." (1 John 1:5) The terms light & darkness, when used in relation to spirit, signify intelligence and ignorance. The declaration then that "God is light," conveys to our conceptions, in the most cogent & clear manner of which language seems capable, that He is Omniscient — All-intelligent, and that nothing can be concealed from his recognition. To partake of this Divine Light is to partake of the divine intelligence. To be enlightened, in a spiritual or Christian sense, is to comprehend the sinful state of man, the cause of it and the certain method of his salvation from it.

D 20 When we speak of light, as pertaining to the character of God, or of God as being light, it is not to be understood that this light is limited to God as peculiarly belonging to him, and making manifest to him his own character, purposes and works together with the character and works of his creatures; but also that it is given to every one who comes to the knowledge of God, and is a partaker of that perfect light which is the True Intelligence according to the degree of his acquaintance with God; so that no man can with any propriety be called a Christian, or be said to know God as he is revealed in the character of Jesus the Christ, unless he also walk in that light as Jesus also walked.

For any one therefore to walk in darkness or ignorance, or not to enjoy that perfect light and knowledge of the truth, by which he is delivered

# Of God's

from all uncertainty or doubt about the true way of life and eternal life, and about his own character and standing before God, is incompatible with his being a Christian or true follower of Christ.

21 "This then is the message which we have heard of him, and declare to you, That God is light and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light as he is in the light we have fellowship one with another and the blood [life] of Jesus Christ his Son, [by living his life & "walking even as he walked"] cleanseth us from all sin". (I Jno. 1:5.)

22 The inference is plain and to the point, That because God is light, he enlightens his people, who therefore walk in the light as he is in the light, for he walketh in them, as it is written again, "I will dwell in them and walk in them, and will be their God and they shall be my people". (2: Cor. 6:16.) Equally clear is the teaching of Jesus the Christ, showing that because he is the light — the medium of instruction and intelligence in regard to the way of salvation, the people who follow him are freed from wandering in uncertainty, or walking in darkness & ignorance; "I am the light of the world; he that follow[e]th me shall not walk in darkness, but shall have the light of life".

23 This is true gospel language. We never read in scripture of any doubting Christians; they know in whom they have believed, and they know that they are of God by the Spirit which he has given them, redeeming them from sin, and the Spirit is truth. But we must not omit to observe that those who are thus saved from blindness of mind ignorance and doubts, and have "the light of life" are only such as "follow" him not such as merely hear or read about him, or even such as call him "Lord, Lord," but do not the things which he says.

24 "God is a Spirit"; or more properly and emphatically, God is Spirit. This is perfectly consistent with the Greek text (πνευμα ὁ θεος) and conveys a much more noble sentiment of God and fixes on the mind a more sublime impression, than to say he is a Spirit as tho he were a circumscribed or limited being. There are many spirits all limited and dependent beings, but there is one God independent, and in all his character & perfections unlimited. But God is Spirit — Infinite Spirit — and therefore the proper fountain from which all created spirits proceed.

25 Moreover God is Spirit; it is therefore no marvel that he is not satisfied with fleshly or material worship; "God is Spirit and they that worship him must worship him in spirit and in truth." So taught Jesus. And no marvel that God will increase the work of the spirit in his people, until they are finally redeemed in the Spirit and the flesh made void. And what if we should say that the phrase, "God is Spirit," points out more clearly what God is in his

# Attributes

real Being or Essence, than any other name character or attribute ascribed to him by the spirit of Revelation, not excepting the name by which he was made known to Moses, I am That I am, or I will be what I will be, expressing his unchangeableness & independence? We can have some understanding according to our sphere of the existence of a Being who is Spirit, as a Primary Being or foundation Existence, the proper basis for all good qualities, and without all and every one of which we cannot conceive of That Spirit, that Existence whom we call God.

26 Spirit is a real existence, a proper agent; a subject of power, of righteousness, holiness and the like. (Spirit is the only source of power, the only creative force, the only fountain of intelligence. Spirit is the only true and real substance, and matter the mere gross accident of Spirit)

D A Being who is spirit is also the proper subject of volition and all intelligent action flows from such volition. But if we speak of love it is not an independent idea; it presupposes some subject or agent to inherit or exercise that love.

27 If we speak of justice; it presupposes a being who is just, distinct from the idea of justice, as its possessor or seat, or the place of its habitation. If we speak of light; tho by some supposed to be a real body, it seems nearer the truth to say that it presupposes some being capable of illumination and reflection, and that where there is no substance to contain light, there can be no light. If we speak of power or wisdom, it is a dependent idea, presupposing a Being powerful or wise, & so of the rest.

28 But when we say that God is Spirit we express the idea of an existence not ~~real~~ material, yet real, capable of volition & agency, I say we ~~express~~ conceive and express the idea of the Being of God according to our sphere, for beyond that he is incomprehensible to us, we know nothing, and the circle of our knowledge is small in the infinite I am. Yet when we say God is spirit, we perceive that Spirit is capable of volition; and is also capable of possessing in himself as his essential qualities, attributes or perfections, power, wisdom, righteousness and justice, holiness, truth, goodness, love mercy, light, independence self-Existence & the like.

29 Accordingly when we speak or read of the Spirit of God, it is God the Spirit; if of the Spirit Truth, we have respect to God the Spirit who is Truth; That Spirit who could not exist or ever have existed without Truth, Truth being as essential & necessary to his being as self-existence; if of the Spirit of holiness or Holy Spirit, it is God the Spirit who is holy, essentially holy in his very nature; if of the love of God or Spirit of love, it is no other than God the spirit who is Love, "For God is Love and whosoever dwelleth in love dwelleth God and God in him".

# Of God's Attributes

30 If we speak of the Spirit of unity in the bond of peace, it is none else but that Spirit who is God, and is One in himself, and in all who know him, being in them & to them, the uniting bond in abiding peace towards God and one another. So that the unity of God, & the unity of idea concerning the Infinite Spirit is perfect & inviolable.

31 Thus when a man receives the spirit of God, he receives God who is Spirit, and when the spirit of Christ abideth in any man, he has abiding in him that God who is Spirit, and has both the Father and the Son. or Son-spirit. "At that day ye shall know that I am in the Father, and ye in me, & I in you". "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him". (Jno 14: 20).

32 We have not in this small tract been careful to follow the order of systematics in their distribution and arrangements of the attributes of God; neither have we purposely taken into view all which they enumerate, as his infinity, eternity, unchangeableness, omniscience and the like. Neither have we attended to the usual distribution of communicable & incommunicable, or the famous distinction of the justice of God into distributive, remunerative and
R vindictive, (with many other distinctions which one or another has named; considering such distinctions, arbitrary, some of them erroneous and all of them foreighn to our purpose.)

D 33 Nevertheless, let it be remembered, with respect to the attributes of God, that no one of them, neither all of them together enable us to know and comprehend God definitively. He is incom-
R prehensible. (We can only know him as he reveals his character in his works, and as he manifests his attributes, his saving & redeeming power in our own souls whereby we become "partakers of the Divine nature" (2. Pet. 1:4) being filled with his love, his light, his truth his mercy & goodness, "being filled with all the fullness of God", "for of his fullness have we all received". (Eph. 3:19. Jno 1:16)

34 We can have no just conceptions of God as lacking any one attribute belonging to the perfection of his character. But all these attributes or perfection are all qualities, none of which can exist abstractly or alone, and therefore cannot justly be conceived of as seperate identities
R or persons. (Thus, if we speak of God's power; power implies a being who possessed it and exerts it. If we speak of wisdom; wisdom is a quality belonging to a Being who is wise, and not an identy or person)

D If we speak of goodness, or truth, it implies a being who is included in the thought as possesing this attribute and so of the rest.

35 Yet so intimately and essentially do these perfections belong to the very essence of his nature, they of absolute necessity attaching

to his mode of existence, to wit, That of Self-Existence, That we may say in truth and with safety That God is Truth, God is Light, God is Love, God is holiness; for there is nothing in God but what is light, and therefore there is "no darkness"; there is nothing in God but what is true, and therefore there is no falsehood — "He cannot lie"; there is nothing in God but what is Love, an consequently there canbe no such thing as wrath or vindictiveness. He cannot hate his creatures; there is nothing in God but what is Holiness; and so of the rest.

## Chapter IV
## Of the nature of God's Decrees

2 1 It has been already intimated That God works according to plan, and That his plans are most free, according to his own understanding or wisdom, uninfluenced by the power ~~or~~ wisdom or interpherance of any other being; and That these plans are consistent with each perfection of his nature, will probably not be disputed.

2 As there is no jar in the perfections or attributes of Deity, it is impossible That God should lay any plan, or fix any decree, by which mercy would be sacrificed to justice or justice to mercy; righteousness, justice or truth, be sacrificed to power, wisdom, independence, self-sufficiency, his own glory, or any thing whatever

3 For the glory of God, and the greatest happiness & highest perfection of his creatures being the ultimate end of all his works, whatever is planned or executed for the praise of his glory is all done in perfect union with righteousness, truth, equity and love and every other perfection in God. So that, speaking after the manner of men, we may say he consults all these in the plans which he lays out, or the decrees which he makes; and that in his dealings with mankind, all is done according to the understanding and reason with which man is endued by the Creator, in so much That each one will ultimately be convinced of the propriety of each plan or decree.

4 For it is not possible, to lay out any plan or make any decree which would contradict or thwart the intelligence, reason or free agency with which man is endued by his Creator, as being his offspring. Because, take away ~~a~~ man's reason and free agency, or require that which is contrary thereto & out of man's reach, and he is no more amenable for his actions, or subject to praise or blame.

5 The decrees of God may be divided into two classes. The first class comprehends all the purposes of God concerning what he intends to do in the creation of worlds and beings to inhabit them, or by the agency of his creatures after they have an existence in their proper order. The first purpose of God to effectuate such works as he sees are necessary & proper

# God's Decrees

may be properly called a decree.

6 The second class comprehends those things which his intelligent creatures are required to do as acts of obedience to God's will, and on the doing of which their own acceptance and happiness depends; as, "If ye be willing and obedient ye shall eat the good of the land". Or any established law or rule for the people may be called a decree as the sentence passed by the apostles & elders at Jerusalem concerning circumcision. So a determinate rule of court, is called a decree of court, and the courtiers are required to observe it, and in case of violation are punishable.

7 The decrees of God are to be known and understood by the revelation of his true character, the declaration of his will by revelation, and by the works of creation and providence, or by the works of nature and grace. Beyond these sources we have no occasion to enquire after the decrees of God; these are sufficient, for God does not work inconsiderately; what he does he purposes to do, and that which he requires his creatures to do is also according to counsel.

8 Neither is it to be forgotten that in all God's decrees & works he consults the good of his creatures, as really as his own glory; for the final happiness and glorification of his creatures are so connected with his glory that the one serves to promote the other. And it is not possible it should be otherwise; because for God to create beings capable of everlasting happiness and not have respect thereto in all his purposes and works, would tarnish his glory and be incompatible with his goodness, love, mercy and other attributes; and it is also impossible that intelligent beings, as men, created in the image of God, should be happy & not glorify God.

9 When God purposed or decreed to create animated beings such as inhabit our globe, he decreed also that all these should require sustainence for bodily support; formed every one of them with some appetite and wants and with a digestive apparatus. Now after thus decreeing and thus forming them, if he had left them all without food, or any thing adapted to their appetites & digestive organs—any thing to sustain their lives, and let them all linger, perish & die with pinching hunger; could any intelligent being fail to see that he must be a most malignant, or a most foolish, impotent & short sighted being?

10 But on the contrary, when we see that ample provision is made for the sustenance of the whole, with all the thousands varied wants appetites & kinds of food, all adapted to each and every species of being, we see not only infinite wisdom, but a boundless munificence displayed. And this nature teaches us that God is infinitely wise, powerful & good. Does she teach us truth? Shall we rely on her testimony?

## Man the Offspring of God

11 Among the vast variety of these creatures there is one species called man, of which there is more than a Billion of individuals now on the globe. These are called the lords of the creation— infinitely superior to any of the other species, yet have the common bodily wants of other animals with regard to food and other things; possesing in common with them an appetite and digestive apparatus, and like the rest, the Creator has made most ample provision, adapted to all their bodily wants of food clothing & shelter.

12 But this species of being have intelligent spirits apparently capable of endless progression and improvement in Knowledge; and these intelligent spirits have peculiar wants of their own— they hunger, thirst and long for an everlasting existence— they earnestly seek for "glory, honor, immortality eternal life", But some of this species say that God their Creator has made no provision to satisfy the cravings of this appetite— these longing desires that the whole species is doomed to long, and linger & wish through their whole lives, and at last sink into unconscious nonentity & perish like the brutes which have no such desire!

13 Nature lifts her voice and testifies against this ungenerous charge against a munificent Creator, and declares that there must & does exist a provision for this want as well as others; because God the great author of nature, cannot be inconsistent, providing for all minor wants and neglecting to provide for the most important. Revelation harmonizes with nature and declares that the God and Father of all, who provides for sparrows, will surely provide for the spiritual, as well as for the physical wants of his creature. Accordingly we say upon the authority of both nature and revelation that God has decreed that every soul of man shall have a full & fair opportunity of working out his salvation from all sin & moral obliquity, and gaining Everlasting life.

## Chapter V.

### Of Man as the off-spring of God & of responsibility

1 That God created man according to his purpose or decree is undoubtedly true, and men came forth from God as his offspring, as said Paul; "Forasmuch as we are the offspring of God;" in his image, as it were God in miniature, having dominion over all; yet a dependent creature of God; endued by him in his creation with the capability of propogating his own species, the offspring of himself in his own likeness. So that by the cooperative powers of procreation in the male and the female, a race of beings have been propogated and continued, who are not merely material bodies, but men like their original in all their physical powers and properties. Thus mankind are the offspring of God, the image and glory of God to this day. We shall consider their degeneracy and corruption by sin hereafter.

## Man God's

2 This material body was made of the earthy elements, adapted to serve as a habitation of the spirit, and to answer every necessary purpose for the time being, so that the first man is said to be of the earth earthy; and not only the first man but all his posterity, for as is the earthy such also are they that are earthy Adam's sons are like himself.

3 But the spirit came immediately from God, and is that by which man is properly the offspring of God, and by the powers and faculties of which he is said to resemble God as his image. It is that in which the mean properly and finally consists, and without which man would not be man in his proper order. In this spirit man is capable of progression and regeneration notwithstanding all which he has suffered by error and sin, and of being manifestly the image and glory of God, by the redemption through the gospel of Jesus the Christ; for "the second man is the Lord from heaven; and as is the heavenly, such are they also who are heavenly".

4 Thus God in the execution of his purpose and decree, created man to be the true representation of himself, and to stand as the image and glory of God forever, and so to declare his power and set forth his glory more perfectly than all the material heavens and earth could do besides.

5 But man transgressed the law of God made known to him and thus weakened and corrupted his moral powers, and so fell from his proper lot and place to which he had attained. And the truth of this all unregenerate men evince by their works and prove the truth of that scripture which says "That God made man upright, but he hath sought out many inventions"

6 The inquiry at present is, Did God decree that man should act as he did, and so fall from that state of rectitude & happiness to which he had attained? This we must answer in the negative, for the plain reason that man could neither sin nor err from the path of rectitude by conforming to God's decrees or appointment but by going contrary to them.

7 It was no doubt necessary that man should be tried, and learn by experience to resist temptation and govern his appetites & passions; and admitting that God knew he would fail, that was not to prevent God from placing him in such circumstances as were necessary to that experience without which he could never have been tried and safe subject of obedience or a safe keeper of his own peace and happiness.

8 But if God did not decree that man should fall, it is asked, Did he decree or appoint that he should not? To this we answer in the affirmative, that God did decree that man should not sin and fall. "Thou shalt not eat" or partake of that which will injure thee, is the form of this decree. Man transgressed and still transgresses this divine appointment and must suffer the penalty till he ceases from sin.

## Offspring

9 And so necessary is trial in the servents of God that Jesus the Christ who is called the second Adam had to "learn obedience by the things which he suffered", and was made perfect through sufferings, being perfectly tried even unto death. Neither will any of his followers ever obtain a crown or character of Righteousness without passing through the perfect fiery trial, and experiencing that trial of their integrity which is more precious, and more refining than that of gold, and learn by they things they suffer how to keep themselves in the love of God and to live in a glorious union and harmony one with another.

10 From what is here said, it will naturally be understood, that God did not decree in that order of decrees which was first described, that man should not sin, that is, he did not decree absolutely that he should not sin, nolens volens, or that he would interpose an arbitrary or preventing power in the face of motive and man's free agency.

11 Such a decree or preventing act would have annulled all accountableness in man, and made his withstanding temptation a necessary act, destitute of either praise or blame or benefit. So that there existed no possible way for man to arrive at the perfection of his order, or that condition of blessedness of which he is capable by creation, only to let him be tried by temptation, and the result be attended to as occasion required.

12 God did decree absolutely and without reserve to provide a remedy for man to recover him from all criminal imperfection — from error and its consequences. Not indeed to restore Adam and his posterity in his original order of the flesh, or mend up that order, but to reinstate in the favor of God and in the line of their duty & happiness all who will accept the remedy thus provided in the gospel of Jesus the Christ the second Adam.

13 This decree is executed by the promulgation of the gospel and by the establishment of the primative and apostolic church by Christ and his apostles, and still further by the second appearing and promulgation and establishment of the same gospel and order with an increase in these last days.

14 God is a free agent, who worketh all things according to the counsel of his will, or in other words, who does all things as he sees and judges best to do them, all things considered. Therefore man, as the offspring of God is a free moral agent, influenced in his actions by his own mind and judgment, but responsible to God, and under obligations of obedience to Him as his Creator.

15 But as we have now to treat of man in his fallen corrupt state it becomes necessary to enquire whether by his degeneracy his moral agency was destroyed, or is become at all different from what it was. To this proposition the reply is negative. It is not destroyed; it is not different from what it was in the creation; for let that be

taken away, and a man is no more amenable for his conduct. This will become evident, by inquiring wherein moral agency consists, or on what it depends. Whether on the man's holiness and the rectitude of his actions, or on the physical powers of the mind. (A)

16 And it is evident it cannot depend on the first; because in that case, having once become corrupt or unholy, he could no more be a moral agent, consequently no longer responsible; but it is granted that man has not lost his responsibility to God and his fellow creatures. Besides; in that case he could no more be influenced by reason, or by motives presented to the intellect. But man is still influenced by motive and gained by reason; and God always addresses himself to man according to these principles. "Come now and let us reason together saith the Lord".

17 Moral agency therefore depends on the other source; the physical powers of the mind. Now these powers were not lost by reason of man's sinfulness for the change produced by sin was not physical but moral. It left him physically what he was, constituted of body and mind or rational spirit with the animal life. The result then of the inquiry is, that man is found to be a moral agent, that his actions have respect to good and evil, sin, duty, obedience and disobedience, since the fall as really as before; and that his moral agency depends on the physical powers or faculties of the mind, or rational spirit.

18 It may however be proper here to add that when we speak of man as the offspring of God, and of the different faculties of the mind or spirit of man, we do not intend that these are really different powers or parts distinct from each other of which the spirit is composed, or into which it is divided; but as the spirit is in the likeness of God, like its author it is One, and these different faculties or attributes

19 are the different modes of its manifestation. Thus when we speak of the intellect, we mean the spirit capable of understanding, when of the judgement, we mean the spirit capable of giving judgment, and when of the will, we mean the spirit capable of volition, and when of the conscience we mean the same spirit approving the good and condemning the evil. Thus we also say the spirit, the soul the reason, the mind, the intellect & the like to denote one and the same thing. But spirit is the proper term.

R 20 By man's fall from God, we mean his falling away from the government of Eternal Reason — that portion of Reason which was in himself and fall under the government of his passions & propensities, in which condition he remains to this day & must remain till arrested by the gospel which alone can restore him to the reign of God in the soul. But so bent is he from long custom & inbred depravity, on the indulgence of passion that when the gospel is presented, he calls in the aid of his rational powers to subserve

the indulgence of his passions; But if man can be induced to listen to the truth as it is ministered in the gospel, and give his judgment the lead, matters will then be in a train to be all put right.

D 21 When we say that it is the province and prerogative of every man to determin the choice in favor of the superior motive according to his best judgment; this implies that there must be light in the understanding, and the judgement be formed before any thing decisive can be done. But where the light and information are but partial, the decision of the judgment will be weak; yet when men follow their best judgment, and yield to the best light and information in their reach, unbiased by inferior & selfish motives, they are released from condemnation & in a fair way to become perfectly right.

22 And this free agency unhampered and without blemish, for a man to determine his choice according to the best of his judgment, and not to be necessarily carried by inferior motives which are congenial to his inclinations and passions in violation of his better judgment. And this is the man's province, Lord of his proper sphere, of which none can spoil him — this is his prerogative, of which none can rob him: and no man or God can do his duty for him. Without this province and this prerogative, man could not be man, he could not be the offspring and image of God.

## Chapter VI.

### Of the gospel offers, and man's capability of complying; and whether God's decrees at all intercept its free operation.

1 Notwithstanding that man remains to be man through the fall and all its consequences, he is a lost creature, degraded by sin, sunk into darkness & ignorance & crimes; his affections are set on wrong objects and the true order of his mental powers is subverted, so that the passions rule, and the rational faculties, which according to their true order ought to rule, are made subservient to the fleshly passions. So that those noble powers, in the possession of which, man continues to be physically the image and offspring of God, are degraded to the inferior purposes of corruption and misery, and altho the mind and conscience remain, both the mind and the conscience are defiled.

R 2 As we have seen that man still continues to be the image and offspring of God as to the physical powers of his mind, we state emphatically that his loss consists in the want of the moral image of his Creator — in the subversion of those moral attributes of God. Thus God is Love but man is overcome with wrath & hatred — God is just, but man is unjust God is impartial, but man is partial & selfish; God is Holy, but man is sinful and impure; God is merciful, but man is unmerciful, "& it even "the tender mercies of the wicked are cruel"; God is equal, but man is unequal — "Are not my ways equal & your ways unequal saith the Lord."

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The gospel is the only means of recovery from all this deep depravity and again restoring the moral image of God within him, of rooting out those sinful dispositions of the of the heart and implanting the glorious & holy moral attributes of the Divine nature in the soul of man. This alone is Christianity, This alone is gospel and this alone is <u>Salvation</u>.

4 Thus taught Jesus: "It was said by them of old time thou shalt love thy neighbor and hate thine enemy, but I say unto you <u>Love your enemies</u>, bless them that curse you, do good to them that evilly intreat you, and pray for them that despitefully use you, that you may be the children of your Father which is in heaven who sends his rain on the just and the unjust and causes his sun to shine on the bad as well as the good."

5 By practising these godlike principles, we become like God grow into his image and likeness in moral goodness, become his children and thus become new creatures — "As many as are led by the Spirit of God they are the sons of God".

6 This gospel of present salvation is proposed to the human race on the most liberal terms, excluding none who are willing, or who will be prevailed upon to receive this salvation on the Heavenly Father's terms, the only terms by which it is possible they can partake of its benefits — namely a hearty entire and cheerful conformity to its teachings & spirit & practise.

7 We are now to enquire whether these terms of the gospel are adapted to mans condition, or whether it is in the power of man to comply with the proposals made to him in the gospel. And here we feel as if an apology is due to our enlightened readers for undertaking to argue and elucidate a subject or question which seemingly common sense would almost intuitively decide.

8 Yet it is a fact that the great body of sectarians who claim to be orthodox are trammeled by their creeds to believe & assert the negative of this proposition. "There is no mere man since the fall, able to keep the commandments of God, but doth daily break them in thought word and deed". This stands as a part of the creed of a large and respectable sect and is quite generally believed by the members of most other orthodox sect.

9 Hence we crave the patience of our more enlightened readers while we labor with our creed bound brethren, thousands of whom are no doubt as honest as others in their professions & sentiments.

10 Now all the commandments which Christendom has received as coming from God & taught by his authority, whether under the law or gospel, have been given for the use and benefit of what they call a <u>fallen sinful race</u>, and yet, according to their creed, the God of Infinite wisdom, mercy & love, through a series of almost

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six thousand years, has failed to reveal one single commandment or law adapted to man's condition — not one which man could possibly obey, or in any manner avail himself of its use & benefit.

11 As to the laws given through Moses, or any other medium prior to the appearance of the Messiah, it may be observed, That salvation and eternal life, in the gospel sense of these terms, never was proposed to any as a consequence or reward of obedience thereto. These laws and commandments, were given to secure temporal benefits and these are all that was promised. "If ye be willing & obedient ye shall eat the good of the land" — Thou shalt be blest in thy basket and in thy store — shalt have peace in thy borders", and such like promises.

12 And we may observe that strict obedience was enjoined, and that on that obedience the enjoyment of the promised blessings depended. Also that not one commandment or precept was given which they were not able to obey. They did obey them and while they continued so to do they unfailingly received the promised blessings. For instance, they were commanded to abstain from idolatry. Was it impossible for them to do this? When Aaron made the golden calf as an idol, had he no power to keep the gold out of the fire? Was he forced to put the ear rings and other things into the fire & melt them down into an ingot?

13 Doubtless these laws and ordinances were as well adapted to their condition as any that could have been devised, considering the state of development then existing in the human race; and 1500 years of further development were necessary in order to the reception in some measure of the spirit-principles and saving power of the Gospel.

14 This gospel was proposed to men as the means of saving a sinful race "from their sins", and all criminal imperfection — making them the true "children of God" & bringing them into perfect union with their Heavenly Father. But if the proposals or provision in the gospel, be out of D man's reach in his present sinful state, as the orthodox say, it is no means of salvation to him; for that which is not adequate to the effect is no means of any matter whatever; and if man has no power to comply with the proposals of the gospel, there must be some other means of salvation for him, or he must go without.

R 15 This absurdity may be thus illustrated: A professed Physician promulgates to the people of a whole city that he has an infallible remedy for a certain specific disease, for instance, the scrofula, inviting all to come and be healed. An afflicted patient presents himself, is examined, and the physician says "Why your disease is hereditary, and you have greatly added to the malady by your own excesses — Your constitution is thoroughly undermined, you are full of wounds bruises & festering sores from the crown of the head to the soles of your feet; there is no soundness in you. My remedies are not adapted to diseased subjects; they are merely for

ventures, adapted to sound constitutions. You never can be cured in this world you may possibly be healed in the next!"

Thus mankind are mocked, and this mockery of man's miseries is said to be authorized by the Infinite Being, who reveals himself to us as our loving Heavenly Father.

D 16 But as we are to treat of the decrees of God, and the things relating thereto and have just been treating of mans free agency, we shall make some examination whether there be any contrast between the decrees of God and mans free agency, or whether those do in any respect infringe on this, so as to prevent its unrestrained operation.

17 And here let it be considered, that if any irresistable decree of God, that certain things shall unfailingly come to pass, should counteract the free agency of man, or prevent him from choosing according to his best judgment, such decree would carry him irresistably, and take away his accountability, for the same reason as irresistable motive or mechanical force: and that would be contrary to the call and doctrines of the gospel, which are most liberal and unreserved. "Come unto me all ye that are weary and are heave laden, and I will give you rest." Whosoever will, let him take of the water of life freely".

18 Now to suppose any decree of God, absolute or permissive, secret or revealed, to interpose, or at all to be the most remote acting cause why any man does not choose the gospel, that decree preventing him, or rendering the gospel invitations abortive, would be to charge God with duplicity in the gospel offer and tarnish the immaculate glory of his character.

19 And those decrees of God which propose to men their duty & require obedience, are the ground work, with the necessary attending motives, to induce men to use their free agency and make a wise choice. There is therefore no contrast between the decrees of God & man's free agency.

20 Now the question is to be discussed; is the gospel of God sufficiently adapted to the recovery of men from their present fallen condition, or is some additional means or help requisite to their recovery and salvation? This discussion becomes necessary from the fact that the orthodox hold that the gospel is only "a common call" offered to all indiscriminately, but none can obey it & reap its benefits but a small elect number who receive in addition, a secret special work of grace, denominated an "effectual call".

21 But if the gospel is sufficiently adapted to the recovery of men from their sinful state, it must be so completely accomodated to their present circumstances that they are able without additional aid to receive it and to comply with its terms. And on that principle, those who reject or neglect the offers of the gospel, will be chargeable themselves with the great loss which they will thereby sustain.

# Of the Gospel

22 Or it amounts to the same to say, if the Christ is a savior sufficiently adapted to the salvation of men, his terms and proposals must be and are so exquisitely accomodated to their present circumstances, sin, guilt, depravity and all other things considered, that they are able to comply with all that he proposes and to do what he requires without further aid.

23 For no man can be criminal in not doing what is required unless the requirement be fair and equal; and no requisition can be fair and equal which requires more duty or obedience than the man is able to yield. And all the proposals of the gospel, its calls, invitations, warnings & instructions are made in the open acknowledgement that man stands on fair ground with his Maker, God requiring nothing but what is in the reach of man to perform.

24 God is the God of truth who cannot lie, and the gospel and its proposals and the testimony of God in it are the most liberal and fair without any deception. The proposals then are plain and intelligible, without mystery, addressed to mens understanding and reason, leaving them in the unmolested right and prerogative, to act freely, and settling them, in that respect, on just and fair ground with God, because he gives to all a fair opportunity to plead their cause. And we have clearly seen that there is no other plan on which God can be just and condemn the transgressor.

25 I know it is sometimes argued that God can do with men what he will, and that he has a right to do what he will with them. But in such a case as this it is foolish talking. We know that God has a right to do what he will with his creatures; but we know also that it is impossible that God should will to do that which is unjust, unfair, or unreasonable. It is impossible that he should propose to men a plan for their salvation, in their own language, in plain intelligible terms, consistent with the understanding and reason of men, and yet the pivot on which their salvation is to turn be kept out of their sight or reach, and then condemn them on the principle of not complying.

26 God therefore has no right to do that which is unjust with his creatures; or to propose to them salvation on terms, apparently fair and equal, and adapted in all things to their condition, when radically and by some secret prerequisite, & unattainable by them, they are out of their reach: God can not lie neither can he do unjustly.

27 It is probably time to remove another stumbling block out of the way of these advocates of mystery and enemies to reason — a grievous difficulty Man, say they, is fallen and corrupted, his mind and conscience defiled, and therefore his reason is unsafe, and it is dangerous to appeal to it in the things pertaining to the work of God, or his dealings with men for their salvation. And so far is this carried by some, that when they are run a ground in argument, they ward off conviction by pleading that mens reason is unsafe & we may be mistaken.

# Of the Offers

28 Now let it be considered to what this kind of reasoning this would lead (for they undertake to prove this point by reason). If man's reason is so subverted and unsafe that he cannot reason safely, what is the use of offering him such an argument, for how shall he know whether it is right or wrong, true or false? The argument overthrows itself.

29 If man cannot reason safely what is the use of offering him any argument or using any means for his conviction? And wherein is the propriety of God's addressing the reason and conscience of men in all his dealings with them? If there be in man no certain receptacle of evidence, no criterion of truth, no intellectual powers capable of examining and deciding on genuine faith in God or any other truth; for faith is conviction, the fruit of evidence; then all endeavors to convince men of the truth are void, and all the pungent arguments & arguments of the apostles and ministers of the primitive gospel are a blank, a mere affectation.

30 How do men come to believe that God is? or that there is such a town in China as Pekin who never saw that place? They believe it by evidence and there is no uncertainty or doubt in the case. But God from whom nothing is concealed, and who knows men in every part, proves by his dealings with them, to full evidence, that reason in man is the very same as in himself; and that man is capable of being informed & convinced of what is right and what is wrong by the same reasons that appear just to him.

31 Witness Abraham; Will thou also destroy the righteous with the wicked? Shall not the judge of all the earth do right? (Gen. 20: 11 th) and God agreed to his reasoning. And so it is found in every case, that good reason to men is good reason to God, provided the intellectual and reasoning powers of men are divested of prejudice and left to their proper operations.

32 Thus the reason of man tells him it is wrong to punish a just man; that it is duty to relieve the distressed; to render to man his due, and to worship God. In all which, and a multitude of other cases, the sameness of reason, as it exists in God and in man, is evident.

33 All this however is not intended to argue that the understanding knowledge and reasoning powers of man are equal to those of God. Man is limited to his sphere; but as far as his reason is informed of the nature of things its decisions accord with the mind of God. And it cannot otherwise be, because the reasoning powers in man came from God, as his offspring, and are the patterns of his own. (Man in the physical essential qualities of his mind is in the likeness image of God, as a drop of water is a representative, and possesses the same essential qualities, of the boundless Ocean.

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D 34 Hence it is that man feels guilty for doing those things which God has forbidden, because he is convinced in his conscience that Gods requirements are fair and his prohibitions just; for until this is his conviction he feels himself under no burden of guilt.

35 And many things are required by God, and many disapproved of which man has no knowledge until informed; but when informed, and the reasons shown him, his reason acknowledges their propriety on the one hand & their impropriety on the other. On the whole it is evidently safe to address the reason of men for their information and conviction in the things pertaining to God and salvation, and improper to reject reason in maintaining any sentiment or practice.

36 But the ground on which men's reasonings are unsafe and preposterous, is their reasoning from their feelings and passions according to their corrupt dispositions, being governed by these themselves, and requiring God's works and judgments to be subject to the same, that their own will may be done instead of the will of God. But to submit to right reason as it obtains in the true order of man's mind, addressed by the revelation of God is no other than to submit to the will of God.

37 Many theologians indeed speak scornfully of appealing to the rationality of men, and especially in the unregenerate and unbelieving, for the consistency and propriety of the gospel testimony. They seem disposed to awe people by sovereign & mysterious mandates. But it might be asked with what propriety would the gospel be preached to the world of unbelievers if that opinion were patronised by its advocates, that it is inconsistent with reason? Could that which is unreasonable be recommended to a race of rational beings for their acceptance and salvation?

38 Altho the gospel could not have been contrived by the reason of men, but by the revelation of God, and is not to be taught but in the wisdom and words of the Holy Spirit, yet when so taught, it is congenial with the reason of men and calculated to gain their consent to its truth.

39 And this agreement of the gospel testimony with the rationality in man shows the source of that rationality, and that it is the same in men as in God, consequently that men are not deceived in receiving that for true gospel, which is according to right reason.

40 It also shows that we are not wrong in appealing to the rationality of man in conjunction with the revelation of God for the trial of sentiments, and expecting to demonstrate the true judgment of God in so doing. God does not require men to worship him in uncertainty, or without reason, but with the spirit & with the understanding. (1. Cor. 14.15)

41 Now to pursue the inquiry, Whether men are capable of believing the gospel on its own authority, or the authority of the testimony of God therein

without additional aid, or any previous internal and direct operation of the Spirit, preparatory to believing; the position may be renewed, That if they are not, they cannot be guilty for not believing. For the only foundation of guilt in man, is his transgressing against knowledge and power. The man that has done wrong and knows he ought and could have done better, is subject to guilt, and none else. Who feels guilty in doing the best he he knows & has power to do? And who can violate knowledge & power and feel inocent?

42 I will not deny, That people may feel in great distress on account of failing in their duty, when they know not how to perform it, neither believe they are able, through the teaching of false guides. The opinion may be also palmed upon them, That they are guilty; but the conscientious feeling of guilt is out of the question any further than the mind is convinced of the propriety of the duty and of its practicability.

43 Thus many public preachers urge the necessity and duty of believing in Christ for salvation as the sine qua non, or one thing needful for every man's acceptance; and at the same time maintain That no man can believe as the gospel requires, until God lend his secret and special aid, and do that work in him which none else can do; and, preposterously enough to be sure, presume to charge the guilty culprit with the enormous crime of rejecting Christ, crucifying the Son of God, trampling him under their feet, counting the blood of the covenant wherewith he was sanctified an unholy thing, and doing despite to the Spirit of grace!

44 And all this atrocious criminality is for not complying with an impossibility; for God has not yet wrought in them, That indispensable preparatory work. Thus have multitudes been beaten and ground as it were between two mill stones, surrounded with the terrors of death hell and the forebodings of eternal vengeance, by those who pretend to be preachers of the gospel, sent of God to turn sinners from darkness to light, and none of them could tell one soul the way, so That he could surely find it. Blind guides, leading the blind.

45 The gospel carries its own evidence with it, its terms and exhibitions being so open and manifest, the tidings so generous and fair, That there is sufficient reason and authority for every man's faith. When I say the gospel, we do not mean any thing and every thing which is called gospel among men.

46 Nothing is worthy of that name except That which is evidently built on the revelation of God in Christ, which is the chief corner stone — secures the unshaken confidence of eternal life to all without exception who comply with it — and manifests in them all, the cross of Christ & his righteousness, visibly to all men, so That all men can know them to be his disciples.

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47 That which presents no cross against the carnal nature, leaving men to indulge their sensual appetites without being plagued with the self-denying life of Jesus the Christ, can readily be received as the gospel of Christ, with liberal faith, altho it affords its subjects no additional certainty of eternal life. "I am come in my Fathers name, and ye receive me not; if another shall come in his own name him ye will receive (Jno 5: 43)

48 No doubt the term faith or believing is frequently used in the scriptures in a more extensive sense than here stated, as meaning the whole dispensation of the gospel, the christian temper & power, or even the whole of the christian life. These senses and more are included in that faith by which a man is finally justified, of which we shall take some notice hereafter.

49 But at present we have been speaking particularly of faith, as that operation by which a man consents to the truth of the gospel, and closes in with its proposals on proper evidence. This faith may be weak at first and somewhat wavering; but still sufficient, tho like a grain of mustard seed, to unite the man to the work of God and to his people, that he may increase and grow up in all things, pertaining to godliness. Him that is weak in the faith receive ye.

50 This is faith in the strict and peculiar sense of the term. Conviction; or the consent of the mind to the truth. This is that faith which accepts the calls and offers of God to men for their salvation, by the gospel of Jesus Christ and thereby opens the way for them to enter on the path of obedience, and begin to receive all the graces of the Spirit. This is that faith of which every man is capable, and will surely receive, who hears the testimony of the gospel opened, unless he neglect or repel the evidence.

51 For every man has power to believe, that is, he is capable of being convinced of the truth of the gospel, and of the method of salvation by Christ, when the testimony of the gospel & its fruits are present to his understanding, & inspection. But it will be objected that simply this consent of the mind to gospel truth is not sufficient for justification & salvation, for many fully believe this truth who are destitute of justification, regeneration or salvation.

52 True enough; neither are any, justified, regenerated or saved simply by faith or believing; obedience and a continuance in the word of God, which they have heard and believed are necessary. "Blessed are they who hear the word of God and keep it." (Luke 11: 28) "Then said Jesus to those Jews who believed on on him, If ye continue in my word, then are ye my disciples indeed; & ye shall know the truth and the truth shall make you free (Jno. 8: 31; 32) They were not yet free, altho they believed on him; neither did he intimate any need to receive any other kind of faith, or to hear any other word; all they needed was to continue in the use of that which they had received, and they should know the truth by experimental acquaintance, and be made free.

# Chapter VII.

## Of justification by faith and obedience: & of imputation.

D 1 As we are advancing in the discussion of the doctrine of justification; it is expedient to inform the reader of the order and leading principles which are stated and supported; that he may have his mind prepared for the reception of what is written, and may understand it with more ease.

R 2 Justification is opposed to condemnation or guilt, and is of the utmost importance in the life of a christian, and ought to be correctly understood. Perhaps there is no one sentiment more universal than the belief and acknowledgement that all men are sinners- all the world guilty before God; and this arises from men's consciousness of its truth.

3 The gospel, first revealed and promulgated by Jesus the Christ, proposes to all who will yield obedience to its teachings and conform to its spirit, a real & complete redemption from this state of sinfulness and guilt, and to bring its subjects into a state of justification, atonement and peace, with God, with their own individual consciences, and with one another.

4 Justification before God, includes, a knowledge of his will and conformity to it. These Jesus taught by precept and example. He was the first great moral teacher and reformer that ever proposed himself as an example for his disciples to follow, the first that declared that he always did the things that pleased the Father. "If any man love me he will keep my words: and my Father will love him and we will come unto him & make our abode with him." "If any man will be my disciple let him deny himself, take up his cross daily & follow me" Thus the means of justification before God & harmony with the Eternal Father of our spirits is clearly pointed out.

5 Justification in our own individual consciences, is the result of living and acting every day up to our highest ideal of duty to God, to our fellow beings and to ourselves; and we obtain moral power gradually & progressively to do this by faithfully conforming to the doctrine and example of Jesus.

6 Justification peace and harmony one with another, is the result of practically carrying out in our lives the inner essential & eternal principles of justice, which is equality. All inequality is, in its essence, iniquity, and will forever destroy the equilibrium & prevent harmony. And this great principle of Harmony was taught and lived by Jesus and his disciples and more extensively carried out in the primitive Church at Jerusalem, and is among the essential means of our justification.

7 Now as all the means and ends of our justification were first promulgated & set forth by Jesus the Christ, it seems quite natural

to ascribe our justification him, as Paul has so abundantly done. And as the blessing and benefits of this gospel or means of justification could not be enjoyed or entered into with out faith in its founder, hence so much insisting on the necessity of faith — on receiving the gospel and all its blessings & privileges through faith in our Lord Jesus Christ.

8 Thus after the true church of Christ had fallen away or been persecuted and trodden under foot, and the true doctrines of Christ lost sight of, false teachers making up their religion or system of theology mainly from Pauls epistles come to make faith the principle if not the only means of justification. "Fides sola justificat, sed non fides qua sola est." Faith alone justifies, but not that faith which is alone, says Calvin.

9 Faith in its simple meaning signifies belief, but like many other words usage has extended its meaning and it is frequently used by Paul for the thing or principle believed — the gospel. "The law was our schoolmaster to bring us to Christ + + + but after that faith is come we are no longer under a schoolmaster" Here faith is put for the gospel as distinguished from the law, and it is frequently thus used in the epistles.

10 We shall find that this orthodox "faith alone" which justifies, is faith in "imputed righteousness" — faith in the substitution of the innocent for the guilty in case of capital crime — faith that Jesus paid their infinite debt without compensation — faith that he suffered the full penalty & punishment by God his loving Father for all their enormous crimes, and that he wrought a robe of perfect righteousness & justification, which he will impute to them if they will only believe all this. "Justification which makes the case of a sinner is not by a personal but an imputed righteousness". So says an Orthodox writer. Buck's Theol. Dic. Art. Justification.

D 11 If we find the apostle speaking of "Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ." Gal 2:16) we may readily understand what those rejected works are, and what that faith of Christ is by which a man is justified; That which acknowledges Jesus the Christ as an example and leader, and follows him, yielding punctual obedience to him in all things, and finds justification to the soul in so doing not in yielding obedience to a law of ceremonial & carnal commandments which have no part in the gospel, but the law of faith the law of the spirit of life in Christ Jesus, and walking not after the flesh but after the spirit.

R 12 Paul being the apostle of the gentiles, had much trouble with the jews who were always more or less mingled with them, and ready to insist on the observance the Mosaic rituals or ceremonial law. The "works" which the apostle so much opposes are these law rituals, and the "Faith" which he so much insists on instead of those works, is the imbodyment of the gospel or principles revealed by and in Jesus the Christ. He did not decry moral duties.

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D 13 From this view of matters we may learn what is to become of the doctrine of imputation, or the justification of one by the righteousness of another. It is indeed remarkable that such a multitude of people should so strenuously adhere to such a doctrine, as that of the righteousness of Christ being imputed to them for their justification, when no such fact is proved or even once named in those scriptures which they claim as the rule of their faith & practice.

14 And tho it is never once named in any revelation of God they maintain that the only ground of any man's justification and acceptance with God, is the righteousness of Christ imputed to him. But they say it is a fair and necessary consequence of what the scriptures plainly teach.

15 Al tho the phrase, righteousness of Christ, is not found at all in the scriptures, I have no objection against the phrase, provided it be understood and used according to the principles of the faith of Christ But it must appear exceeding strange that God should build, or rather be said to build so great a work as the justification of all his people on a ground which he has never once explicitly taught or even named.

16 But it is said the "righteousness of God" is named, that Christ is god, and that which is imputed to those who believe for their justification is "the righteousness of God by faith in Jesus Christ." We object to Jesus the Christ being God except in a subordinate sense as Moses was, or as others who "were called gods to whom the word of God came". But we have no objection to offer against the righteous of God being called the righteousness of God Christ, and also being the righteousness of his people by which they they are justified.

17 But unhappily for that cause the righteousness of God is never in revelation, said to be imputed to any man, or any order of people for their justification, or for any thing else. And on what principle can any man be benefitted by the righteous of Christ, unless he possess it in reality and not by imputation? When he thus really possesses it he will appear in his own proper colors & character, according to the teaching of the beloved apostle John (1 Ep. 3.7) "He that doeth righteousness is righteous even as he (Christ) is righteous:" and on the very same principle.

18 And when Paul speaks of the righteousness of God without the law, which was witnessed by the law and the prophets, even the righteousness of God by faith in Jesus the Christ, it is to and upon all them that believe (Ro. 3:21) it is shown or manifested to them & seen upon them. Now what righteousness can be seen upon believers? the imputed righteousness of Christ or their own acts of obedience?

19 Some say it is their own obedience as a proof of the imputed

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righteousness of Christ.' But how is this to be proved? The apostle says it is the righteousness of God, through the faith of Jesus Christ, the very same righteousness manifested to them, in them and upon them all. The righteousness of God is the righteousness revealed by God & required of his people. The natural construction is that having received the faith and principles of Christ's Gospel, they obeyed as he did.

20 And what is the righteousness which was witnessed by the law and the prophets? It is said to be by faith, and no doubt as one of the prophets has it, that "The just shall live by faith". And he is truly a just man who has a good faith and lived in obedience to it. But the righteousness witnessed by the law and the prophets was also by obedience, as may be seen by those who consult them.

21 For this solitary text to be found in the prophets, so emphatically used by the apostle, cannot be construed to support the doctrine of justification by faith without obedience, or by the imputed righteousness of Christ imputed. It is the "just" man who lives by his faith, not the unjust, he disobeys and makes shipwreck.

22 But the just man lives by his faith, not holding it as an occult principle, but as the moving spring to his obedience, as the farmer or mechanic lives by his art, by occupying it. He is faithful, stable and true. This is all contained in the Hebrew word [אֱמוּנָה] used by the prophet, and not excluded from that of the apostle, and is all of the nature of the Christian faith.

23 But the righteousness of Christ imputed to believers for their justification, is maintained on principles which are counted sufficient to support it. Such as, That he is our "surety" to God. That in that character he paid to God for us the debt which we owed — That he satisfied divine justice for our capital crimes, by suffering capitally the penalty of the law which we had incurred, in his own person & in our room, or as our substitute, and the like. Thus the imputation was mutual — our crimes were imputed to him and his righteous imputed to us for our justification.

R 24 It will be observed that here are two distinct methods proposed by which this imputed righteousness is to be obtain for mankind. The first is rather good natured for orthodox Theology. It does not consider mankind as criminals but debtors to God. They are not then liable to criminal but to civil process. This being the case the criminal & penal affair is absurd and must be false.

25 We will however examine this indebtedness & surety case, and see if it may be found reliable. The first idea that strikes ones mind is that, Jesus who is said to be our surety is himself in debt to God — in fact all created intelligences up to the highest archangel are in the same condition — all in debt & dependent on the bounty of God — Jesus publickly confessed his pauperism & indebtedness — "All things are given me of the Father — of my self I can do nothing"; how then can he be surety to pay man's debts?

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26 If Jesus was surety for the human race, this race must at some time have solicited and engaged him in the business for that is the order of obtaining surety. When did that wonderful event happen? Or when did Jesus agree to be man's surety? We never have been able to find any history or the least proof of the fact.

27 Jesus is, in scripture, said to be "the surety of a better testament." (Heb 7:22) or covenant, but that is not saying that he is man's surety and that he agreed to and did pay man's debt. But who was the maker of this "better covenant? The same apostle answers. "Behold the days come saith the Lord, when I will make a new covenant with the house of Israel." The Lord – the God of Heaven then is the maker of this covenant and is the maker of a covenant or promise that has to furnish the "surety". Jesus then is God's surety that he will fulfil his promise.

28 And what is that promise? "I will put my laws into their mind and write them in their hearts and I will be to them God and they shall be my people". Here is no promise that the righteousness of one good man shall be imputed to a race of sinners for their justification – No surety to pay debts he never owed – never agreed to pay.

29 For what then was Jesus surety? He was surety by his life and complete obedience to God in always doing his will, that God was able to fulfil his promise, in "giving his holy Spirit" in such measure to every one that asks, that he could become really righteous even as he Jesus was righteous – not imputedly so – He would put his laws in their very minds & write them in their hearts and affections so that it would become their food and drink to always do his will.

30 This surety, debt paying scheme being thus proved a failure, for ourselves we feel profoundly thankful that it is so. We humbly acknowledge and own "the debt immense of endless gratitude" which we owe to our Heavenly Father, and we can conceive of no greater misfortune that could befall us that to have that debt paid by proxy. It would rob us of one of the sweetest satisfactions of our lives of expanding our hearts in grateful emotions for the thousand blessings we daily enjoy

31 But as noticed above, the more rigid and malignant spirit of orthodoxy having failed in this civil process against the human race for indebtedness, next tries a criminal process. The debt scheme is given up and it is urged now that man has sinned capitally – has broken God's law and is worthy to be doomed to eternal torments – Eternal implacable justice demands the execution of the sentence & her demands must be satisfied.

32 In this awful crisis it is said that Jesus came forward and volunteered, first, to live a life of perfect obedience to God's law, to fulfil it in every part and tittle to God's entire acceptance, and then to impute this

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perfect righteousness to all who would believe in the scheme, for their justification. Next, as it is alleged, he volunteered to have all the enormous hell-deserving sins of the whole human race imputed to him, and to suffer the full penalty in their room and stead, and thus to save man & satisfy justice!

33 It would seem, that nothing is necessary to refute and show the utter unreasonableness of this doctrine but the bare statement of it. Yet, as before stated, there are multitudes who hold to it with a tenacity truly astonishing, and for their sakes we beg the patience of the more intightened reader while we make some further expetions of the falacy and impossibilaty of this scheme.

34 As for satisfying divine justice for our offences, and suffering the penalty of the divine law, we read of no such matters in the scriptures, we are under the necessity of treating the matter from the stand point of reason and common sense. In the first place then we fully believe & admit that Jesus did from the commencement of his public mission, voluntarily devote his whole soul and being to God the Father and succeeded in fulfilling all his will, in keeping his whole law, and always doing the things that pleased the Father. He Loved. And love is the fulfilling of the law.

35 But this he did for himself, and did not go one whit beyond his duty nor is it possible that any portion of his righteous can be transfered or imputed to others; for all his money may be transferred & by it he a surety may pay another man's debts, yet moral obligations, personal duties, righteousness and the like are untransferable.

36 It is impossible that a being with man's mental constitution should be conscious to himself that he has kept a law which he knows he has broken every day; that he is perfectly righteous, when he is conscious that he acts unjustly; that he has his justification, when his own conscience condemns him. Of what account then is this fancied imputed righteousness, which he is conscious he does not possess? It is like Popes fame — not being of true desert, it "plays round the head but comes not to the heart."

37 We have stated above that Jesus obeyed the divine law for himself & did no more than his duty. This doctrine he taught himself in the most explicit terms. "When ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty.'" We must see then that as he had only done his own duty, tho he was perfectly obedient & righteous, he had no works of supererogation to impute to others if such thing was possible.

38 As we object to the imputation Christ's righteousness to others, so we object to the imputation of the sin and guilt of the world to him. We say that it is impossible that sin & guilt should be transferred from one man to another. No sane man does or can imagine himself guilty of the murder which another has committed & of which he is positively innocent.

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39 If it could be shown that Jesus ever entertained the sentiment that he was guilty and must suffer the penalty due to the sins of the whole world, with all due reverence for his character, I must say that he must by all same minds be considerd as laboring under a greater or less degree of lunacy. But no such sentiment ever fell from his sacred lips and it is, to say the least, most irreverent to teach such a doctrine in his name.

40 But we have still another objection to this doctrine of Jesus suffering in man's room & stead to appease God's wrath, or satisfy the demands of justice. If God was enraged & full of wrath toward mankind for their sins, we cannot see how the great additional crime of murdering God's own innocent son could have appeased him and changed his wrath to love as is alleged. God was neither appeased nor changed nor was there any wrath in the case.

41 Love was the moving cause — Love toward his poor erring unhappy creatures. "God so loved the world that he sent his well-beloved son into the world to save it" — not to condemn it" (Jno 3:16:7) The wrath and enmity was in the world — the Scribes Pharisees and High priest who took by wicked hand and slew the Sent of God.

42 We further object to the doctrine of satisfying divine justice by the suffering of Jesus in the room and stead of sinners. If the sin of the world was so heinous that the whole human race justly deserved to suffer eternal vengeance, and infinite justice demanded this, we deny that the suffering of one single man in a short life time could possibly be adequate to that demand; therefore the demands of justice were themselves either exorbetant and unjust, or those demands utterly failed to be answered and satisfied.

43 Thus this whole scheme of imputed righteousness, proxy payment or proxy suffering is a total failure, neither answering the demands of scripture reason or justice. And we must conclude that if mankind had sinned against eternal justice before the coming of Christ that all justice was still more outraged, instead of being satisfied by their murdering of that most innocent most excellent and benevolent man that ever was born of women.

44 For what purpose then, it is asked, did Christ do and suffer all that he did? This is an important question, and worthy of a sober reply. What Jesus did for us, on our behalf and for our salvation, he did on quite another principle than to pay our debt or to suffer the penalty of divine law, or to satisfy divine justice in our room, or to appease an angry God or offended justice, or the like, to relase us from any obligation, by vicarious sufferings or proxy payment.

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45 He came to reveal the Father to men. "The well beloved Son who is in
R the bosom of the Father, he hath revealed him". (Being in the bosom of the Father, signifies that intimate relation & knowledge of the will and benevolent designs of God to save & redeem the human race, he himself being filled with the same mind and disposition could say, "He that seeth me seeth the Father"
2 46 The true knowledge of God's character was not with men, but is revealed in the life spirit and character of Jesus; for as he was led and inspired by the Divine Spirit to go about doing good, and & never injuring one of the human race, he demonstrated that God was Love & had no vindictive feelings or designs toward the human race.

47 By this revelation men are taught what God is — that he is Love, and how far they fall short of moral rectitude and conformity to his glorious character. For as man was created to become the image and Glory of God, and had fallen short, God had now raised up and sent another, a second or new man to manifest his image (his moral image) more deeply impressed & more fully developed, to be the beginning and head of a new and spiritual creation, and to redeem man from his error, ignorance, & sinful condition, and bring him to favor and fellowship in more happiness than at the first.

48 He came to open the new and living way, that is a new way of of living individually & socially, intirely distinct from the world and its selfish relations — a way before unknown and containing in it true and eternal life, being infinitely preferable to any dispensation that had preceded it, in the lives, spirituality & progress of its subjects.

49 And as he came to open the new and living way, he also came to be our example that we should walk in his steps. "If any man will come after me, let him deny himself and take up his cross daily and
R follow me". (Jesus was himself all he wished his disciples to be. The reproduction of himself in them, by his spiritual energy was the chief aim of his religion.)

D 50 He was the fore-runner, the author and finisher of our faith or gospel system & institution, the first who introduced it into the world, and the first who perfected it by obedience. For the faith of Jesus was made perfect by obedience as well as that of all ~~x~~ Christians who are called to "lay aside every weight and the sin that doth so easily beset, and run with patience the race which is set before us, looking unto Jesus, (so as to copy his example) who is the author and finisher of the faith [gospel system]; who for the joy that was set before him [not for a proxy payment of our debts] endured the cross despising the shame".

51 Thus for our benefit he came to set us an example of denying self and doing the will of God, as he says "I came not to do mine own

will, but the will of him that sent me". He came into the world that men might be saved - that they might be reconciled to God not to reconciled God to them; for "God was in Christ reconciling the the world to himself - not imputing their trespasses unto them," that is, not twitting them of their sins: "God upbradeth or twitteth not" saythe apostle James (1:5).

52 This is the subject, in relation to which there has been so much darkness in the world of professors, so much error and contention, supposing that God in or by Christ was reconciled to the world, contrary to the language of scripture, instead of the world being reconciled to God. This would mean, if any thing, either that God, through the persuasion of Christ, had become an approver of man's ways, corrupt and sinful as they are, or else that God had been so angry at sinners, as to put him out of his element, and making him unwilling to receive the returning penetent, until he had spent his vengeance on the sinner or the substitute.

53 But after having fully glutted his vengeance on Jesus his own well beloved Son, he becomes calm and can be approached by the supplicating sinner, whom he now receives with the utmost complacency. But these things are incompatible with the perfections of Deity and unworthy to be imputed to him. The scripture is plain enough that men through Christ are reconciled to God, & are then at peace with him; and that establishes peace between the God of peace and men of peace.

54 The same is true of the word atonement, which has been commonly understood as applied to God, the effect of a pacifying satisfaction, to appease his anger, when the scripture so expressly declares that we have received it, and not God, and also shows that atonement is the same as reconciliation.

55 "For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. And not only so but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." This connection is a testimony for the English reader that the atonement here said to be received, is the same as reconciliation.

56 The Greek word also rendered atonement (καταλλαγην) is properly rendered by reconciliation (Rom. 5:10) And by whichever word it be rendered it is evidently that which must take place in the creature, for God is unchangeably the same. And that change or reconciliation must also be a reality; not by imputing the righteousness of another.

57 He came to be the end of the law for righteousness to those who believe in him. That is, to put an end to the rites and ceremonials of the Mosaic

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law, by showing the people how to be righteous without such observances — by living above them, by believing in him, confessing him, and doing the will of God as he did.

58 "The law was not made for a righteous man but for sinners". The righteous man does not commit sin & has no need to offer a sin offering The man who is circumcised in heart, having "put off the body of the sins of the flesh by the circumcision of Christ" needs not the outward sign or mark thereof in his flesh, and so of the rest.

59 And that he is the end of the law for righteousness to those who believe, not by offering himself a sacrifice to God in their room, but by doing the will of God as it ought to be done, and so becoming an example, and establishing that which should supercede the law is evident from very pointed language of the apostle. "For it is impossible that the blood of bulls and goats should take away sin. + + Sacrifice, and offering and burnt offerings, and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God."

60 "He taketh away the first that he may establish the second". Thus expressly is it stated that the law established as the second, to succeed the law of sacrifices, which was first, that is, "doing the will of God", and then the whole plan is according to the words of Christ before. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven". And that will was revealed by his teaching and example.

61 If then Jesus and his apostles preached the true gospel if they understood what it is and are safe guides to eternal life, this is the way. To do the will of God after his example, influenced by the same faith & love that is in him.

62 But in all these things, which comprehend the purposes of Christ's mission to the world, there is not a word of his righteousness being imputed to believers for their justification. Neither is there the least prospect of any man's being a partaker with Christ in his salvation & his glory unless he first partake with him in his sufferings & death to sin, unless he embrace the faith which Christ also had to do the will of God, and walk as he walked.

63 "For in that he died, he died to sin once; but in that he liveth he liveth unto God. Likewise [in like manner] reckon ye also yourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord". "For if we be dead with him we shall also live with him; If we suffer, we shall also reign with him: If we deny him he will deny us."

# Chapter VIII.

The Subject continued, by Enquiring into the nature & design of the Death of Christ, and whether it is imputed to us for justification.

D 1 But after all we have written it will be allegd that if we inquire into the purposes and effects of his death we shall find the doctrine of justification by the imputed righteousness of Christ, well supported. We shall therefore inquire into his death in relation to these points, or why it was necessary for him to die.

2 And seeing he was a man, and was subject to the ordinary infirmities of humanity, it was necessary in the order of things that he should experience the dissolution of the animal life, by putting off the earthly man, and should pass into glory as the proper forerunner of his people. "Ought not Christ to have suffered these things, & to enter into his glory".

3 It was necessary that he should die, and visit the dark abods of departed spirits, and return again among st the livin that his triumphant victory over death and sin might be ~~reigned~~ made known to all, his salvation proclaimed and that tho his body is dissolved, he the man Jesus is still alive. "For to this end Christ both died and rose and revived that he might be Lord of both the dead and living (the present & departed)". For this cause was the gospel preached to the dead also, that they might be judged according to men in the flesh live according to [the purpose & work of] God in the spirit".

4 The learned Macknight, seems to have been compelled by the force of litteral truth, to translate νεκρους, [nekrois] correctly "the dead", which as it would seem, to avoid giving support to the Roman Catholic doctrine of purgatory or any other prospect of the gospels being a remedy for souls out of the earthly tabernacle, (which last idea the simple and natural translation confirms) he has given a very unnatural and forced translation or rather construction of the whole to compel the phrase "the dead" to mean "in sin", notwithstanding the evident contrast made by the words of the apostle, between the dead and those in the body, which by such a construction is lost.

5 For it is remarkable that the apostle in the whole of this discourse has used the term flesh in one uniform sense, meaning the animal body: and as tho he purposely avoided the ambiguity which would arise from using the same words in different meanings

he has used these two phrases, "lusts of men" and will of the Gentiles, to express the evils commonly asscribed to the flesh.

6 But the words of the apostle are not to be omitted which serve as a further elucidation of this subject. For concerning Christ he says. "And being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross, wherefor God hath also highly exalted him, and given him a name which is above every name; that in the name of Jesus Christ every knee should bow of those in heaven and those on earth and those under the earth; and every tongue confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2: 8 to 11.)

7 The Greek word translated "things" in our English bibles is so translated without reason; which may easily be perceived by the common reader, because inanimate and unconscious "things" are not expected to bow the knee in the name of Jesus. This is only expected of "those" who are capable subjects of his salvation or of the contemplation of his character and works. The text therefore irresistably relates to the worship paid to God in his name by the inhabitants of heaven & of earth & of those under the earth, that is of those who have departed from the material body, but have not yet ascended to heaven, having not yet been redeemed and prepared for that ascention.

8 "Christ died for the ungodly", and "While we were yet sinners Christ died for us" (Rom. 5: 6. 8.) "Christ hath suffered for us in the flesh." 1 Pet. 4; 1) Hence it is concluded, that he died as a surety or substitute in our room and stead. And it further argued that the preposition "for", (Gr. υπερ) signifies, "in the room and stead of". If that be true then Christ died for [υπερ] in the room and stead of our sins, that they might not die but be saved; for it is written, "that Christ died for [υπερ] our sins" (1 Cor. 15: 3) But this consequence is not only false but too absurd to be admitted.

9 The argument therefore, from which it is fairly drawn, that is, that "for" [υπερ] necessarily means "in the room and stead of", is false. But the apostle has stated the nature and design of Christ's suffering for us, for our sakes, on our account, or in our cause, that we might follow his example; "For even hereunto are ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps (1 Pet. 2: 21).

R 10 The apostle Peter further shows for what purpose Christ suffered, "Who himself bare our sins in his own body on the tree", not to suffer in our room and stead, but, "that we should die to sins and live to righteousness".

D Thus while believers are engaged in the cause of Christ, as he suffered for them, they also suffer for him. "For to you it is given in behalf of Christ

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[υπερ χριστου] not only to believe on him, but also to suffer for his sake [υπερ αυτου] (Phil. 1.29) So in another place the apostle speaking of the gospel, saith, "Whereof I, Paul am made a minister, who now rejoice in my sufferings for [υπερ] you, and fill up that which was behind of the afflictions of Christ in my flesh for his body's sake [υπερ. τω σωματος αυτου] which is the Church. (Col. 1.24)

11 And John; In him we have known love, because he laid down his life for us [υπερ ημων] and we ought to lay down our lives for [υπερ] the brethren. (1 Jno 3.16).

These authorities are sufficient to show us and all candid men that the doctrine of Christ's dying for our sins, contains in it no foundation for that of his dying in our room and stead, or of vicarious obedience, or sufferings, proxy payment or surety righteousness, or the righteousness of Christ in any other character imputed to us believers, on any account, unless by doing as he did and being righteous on the same principle with him. "He that doeth righteousness is righteous even as he is righteous".

12 There is another class of arguments brought forward in defence of the imputed righteous of Christ, to which some attention must be paid for the relief of those who are perplexed with them. It is grounded mainly on such scriptures as are found in the 53d. Ch. of Isaiah — "Surely he hath borne our griefs and carried our sorrows ++ he was wounded for our transgressions ++ and the Lord hath laid on him the iniquity of us all" and such like.

13 That chapter with a passage contained in [1 Pet 2.24) contain the substance of the arguments from that class, and from them we infer the following propositions. That Jesus bore our sins — That he suffered for or by our sins — That he is the medium or intercessor through whom we obtain deliverance from sin.

14 That Jesus bore our sins therefore is granted on all hands. And he could not otherwise have been ~~[illegible]~~ a suitable leader and "Captain" to his people; he could not ~~[illegible]~~ otherwise have been a competent forerunner and example to his people, whose steps we are to follow.

15 He could not without bearing our sins have been properly qualified to commiserate our wretchedness, and minister suitable relief, "For it became him for whom are all things & by whom are all things in bringing many sons in to glory to make the Captain of their salvation perfect through sufferings. — Wherefore it behooved him to be made in all things like unto his brethren".

16 The Lord caused the iniquity of us all to meet in him, so that

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he bore them, by sending him into the world as a man, a servant, and subject to death in regard to his body which consisted of flesh and blood as ours do, and containing the same appetites, passions and propensities; and he was exposed to every temptation, to which we are exposed: for it was necessary for him to be made like those he was sent to redeem.

17 "We see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. + + + for it behoved him as Captain of men's salvation to be made perfect thro' sufferings; For both he that sanctifieth and they who are sanctified, are all of one (blood or race) for which cause he is not ashamed to call them brethren".

18 "For asmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. + + For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

19 This scripture shows how he bore our sins in the primary sense of it— by being possessed of the same nature, not of angels, but of the seed of Abraham, that wicked race, and being made in all things like his brethren, and so being exposed to sin in every point by temptation but never yielding. And these things all agree to the testimony of John the Baptist, "Behold the lamb of God who taketh away the sin of the world".

20 Now sin is not a substance but an act flowing from a sinful nature. When therefore the act is not committed, and the nature which produces it is resisted and overcome, sin is taken away, or it ceases to be. As Jesus the Christ therefore was sent into the world to be the captain of our salvation, and that the world through him might be saved, his doctrine is, "If any man will become after me let him deny himself and take up his cross and follow me".

21 And as he is the forerunner, to whom we are to look, standing in the same place with those whom he came to save, and having a fellow feeling of their infirmities (Heb. 4. 15) being beset on every hand with the same temptations, but resisting with such success that he did no sin, bearing a daily cross against all the nature of evil, until he at last became triumphant, thus setting us an example, that we should follow his steps, and at the same time giveing all those who receive him, power to become the sons of God, as he was, by doing as he did, he thus takes away the sin of the world and destroys the works of the devil or devilish nature in men.

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22 He also bore our sins by feeling the keen and malignant opposition of sinners against God and against himself as the true minister and defender of Gods cause in the world, while in the meantime he devoted his whole heard and life to the accomplishment of that work which he was sent to do, not once yielding to the resentment or malice of the wicked.

23 As it is written, "For the zeal of thine house hath consumed me; and the reproaches of them that reproach thee have fallen on me". (Ps. 69.9. Ro. 15:3). Thus he bore the reproaches, the opposition and persecution of wicked men which all proceeded from the opposition of men's rebellious dispositions to God. This opposition he bore through all his public ministry until he triumphantly finished his course on the cross.

24 In thus bearing our sins he had to contend against the carnal mind or the enmity in himself: he was tempted in all points like as we are (Heb. 4.15) and such temptations could not have existed, without the same nature to be tempted and by the same things. For it is folly in the extreme to suppose that any man can be tempted when there is no room or place in him to receive the temptation, nothing in him to love the bait.

25 It has been objected, that when Christ is said to have been tempted it does not mean he was affected or made to suffer by temptation, but only that he was reproached and persecuted to provoke and overcome him, and in that way he suffered being tempted, or that the temptation was offered to him as God is sometimes said to be tempted, but can not be really so as to be affected by it.

26 I grant that such language is admissible, and the objection plausible; but it can be obviated, not only because his being tempted in all points as we are will not admit an explication of that kind but also because the apostle in stating that he suffered being tempted makes it a qualifying of him for succoring them that are tempted as being experienced in the same temptations. "For in that he himself suffered being tempted he is able to succour them that are tempted (Heb. 2.18), which unequivocally proves that the temptation in him is the same as in them.

27 There is therefore no support to the doctrine of justification by the imputed righteousness of Christ in those scriptures as has been alleged; because excepting that he is peculiarly the forerunner, the leader and the head, having in all things the pre-way and preeminence, what he has done, he has done to leave us an example that we should follow his steps, instead of doing it to be imputed to us, to release us from doing the same.

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28 Did he suffer for us? We are called to suffer for him, "for unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1. 29). Did he suffer for sins? or rather on account of sin and for doing well? We are called to do the same. "For it is better, if the will of God be so that ye suffer for well doing than for evil doing.

29 "For Christ hath also suffered for ~~our~~ sins, the just for the unjust, [or, on account of sin, the just on account of] by the unjust, as the connection also shows] that he might bring [Gr. lead] us to God". "Forasmuch then as Christ has suffered for us in the flesh, arm yourselves yourselves likewise with the same mind. for he that has suffered in the flesh hath ceased from sin". (1 Pet. 3: 17, 18 & 4. 1)

30 Was he despised and rejected of men? So are his people. "Being defamed we intreat: we are made as the filth of the world, the offscouring of all things unto this day". "And ye shall be hated of all men for my names sake". "If the world hate you ye know that it hated me before it hated you". "If ye were of the world the world would love its own: but because ye are not of the world, but I have chosen you out of the world therefore the world hateth you".

31 Was he persecuted by the wicked for the work of God in which he was engaged? So are his people. "Remember the word that I said unto you; The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings they will keep yours also.

32 Thus he and his people suffer together in the same cause. Was he a man of sorrow and acquainted with grief? So are his people; "Verily, verily, I say unto you, that ye shall weep and lament but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." (Jno 16. 20)

33 Thus he also shall see of the travel of his soul & shall be satisfied, who for the joy that was set before him endured the cross, despising the shame, and hath set down on the right hand of the throne of God, where his people also sit when they overcom as he did— "He that overcometh shall sit down with me in my throne as I have overcom & set down with my father in his throne".

34 Had he the iniquities and sins of all laid on him? So do his people bear the sins of the world and suffer under them. Ezekiel in vision bore the iniquity of the house of Israel & Judah, and the Lord laid on him the iniquity of that nation (Ch. 4. 4) The prophet Daniel bore the sins of that people before the Lord and confessed them: (Dan. 9. 20) & so of other prophets. And Aaron bore the sins of the people as high priest; but not the punishment of their sins.

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35. All the labors and sufferings of the apostles, and all the zealous endeavors which they made for the salvation of men, prove them to have been possesed of the spirit of Jesus, whom zeal for his Father's hous consumed, and who spent his life for the salvation of men. For did Jesus lay down ~~his~~ his life for us? we are called also to lay down our lives for him and for one another.

36 "For whosoever will save his life shall lose it, and whosoever will loose his life for my sake shall find it." "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter "In him we know love because he laid down his life for us; and we ought to lay down our lives for the brethren". Ye shall indeed drink of my cup and be baptised with the baptism that I am baptised with. (Matt. 16:25. Ro 8:36. Jno 3:16. Matt. 20:28).

37 Christ Jesus therefore is our forerunner & leader & example, Instead of doing what he did as our surety, to cover our sins, or to justify us by imputing to us any of his doings or sufferings. So far from his dying to impute his dying to us, that we might not die, he died to set us an example, and to introduce us into the same death, that we may have fellowship with him in his sufferings and in his reward. He died a death of much more importance than that which he died on the cross.

38 "For in that he died he died unto sin once; but in that he liveth, he liveth unto God. Likewise recon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death, that like as Christ was raised up from the dead by the glory of the father, even so we should walk in newness of life."

R 39 Jesus had a far more glorious resurrection than that of his body from Joseph's new tomb, in which his people shared & still share. "Even when we were dead in sins hath he quickened us [made us alive] together with Christ and raised us up together, and made us sit together in heavenly places in Christ Jesus. This is
D the true result of the whole matter with all true believers, as well as with those to whom the apostle wrote.

40 "Awake O sword against my shepherd, & against the man my fellow [Heb. the man next to me, or my neighbor who takes part with me and not with the world] saith the Lord of hosts." It has long been taught that this was the sword of justice, or justice itself spending its fury on the meek & innocent Jesus for crimes not his own. But to say he was slain by the sword of justice, is to detach all criminality from the murder or murderers, for what justice does

must be at least innocent.

41 But something very different from justice is the sword of the Lord "Deliver my soul from the wicked who are thy sword. (Ps. 17:13) Never was there a more unjust sword than that which slew the innocent Savior. His most inveterate enemies could not convict him of sin nor lay any just accusation against him; neither did they suppose any such thing in him as surety ship, or imputed guilt, but slew him merely in in the rage of their malice against the truth of his testimony, and in ignorance of his true character which indeed they refused to know.

42 "They hated him without cause. Will therefore did the apostles on every occasion charge his death on the wickedness of the Jews, saying, "Ye denied the holy and the just One, and killed the prince of life; of whom ye have been now the betrayers and murderers." Him, being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain. (Acts 2:23

43 But these last words will no doubt be claimed, by the abettors of unconditional decrees of God, as appointing and ordaining every thing to come to pass, just as it does, and of justification by imputed righteousness as proving those points. Him, being delivered by the determinate counsel and foreknowledge of God, they understand as teaching that he was delivered up to death by the determinate counsel of God.

44 But such a construction only shows the traditionary bias of their minds, and their ignorance of divine truth in its connection. It was not to death that he was delivered, but to be a leader and example to the people, to lead them to God and so redeem them from all iniquity.

45 This is the decree of which we have already spoken; That God did decree in direct and absolute terms, not to be reversed, to send a deliverer to redeem mankind from sin, but when he came in this lovely character they hated him without cause. Therefore they took him and by wicked hands crucified and slew him.

## Chapter IX.

### Some objections answered and, The subject continued in relation to the legal sacrifices

D 1 Although some occasional objections may have been answered where they occurred, so many will be raised, and some of them so extensive, that it appears the most advisable to include the most considerable of them in a chapter for that purpose.

It is objected that the law must be magnified and made honorable— that mankind have broke the law and are unable to restore it

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This therefore must be the work of Christ in their stead, and they bring forward the following text to establish this position. "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable" (Isa. 42: 21

2 These words are applied to Christ as obeying the law, magnifying it and making it honorable, in the room and stead of men, as their surety, so that God the Father is well pleased with them for the sake of his obedience or righteousness.

3 But such a use of this text, evidently indicates a previously constructed plan into which it is pressed. A man must be hardly bested for support to a favorite scheme, if he will consider this scripture in its connection, and then employ it with confidence to defend the notion of justification by the righteousness of Christ imputed.

For there is not one word either in this text or its connection to show that it relates to Christ in any part of the character peculiar to him as mediator.

4 The character described in the immediately preceding part of the paragraph, is excessively wicked and disobedient, in no sense or respect applicable to Christ, who as a son was obedient in all his Father's house. So far then are these words from speaking of any mediatorial or surety righteousness, that they are applicable to God only, or Jehovah in the most absolute sense, as resting satisfied with his own righteousness or justice toward that rebellious people, and proposing to vindicate his own law, without any intimation of the order or plan in which salvation is to be obtained, only that God will show it.

5 Let us take a view of these words in their connection. "Hear ye deaf; and look ye blind, that ye may see. Who is blind but my servant? or deaf as my messenger that I sent? (These are not the characteristics of Christ; he is neither blind nor deaf.) Who is blind as he that is perfect, (or according to Lowthe, perfectly instructed, or as the Heb., well compensated — & therefore set at ease or peaced, from fullness or plenty — "When Jeshurun (the most upright) waxed fat he kicked" [Deut 32:15]. At all events a "perfect" one is not "blind") and blind as the Lord's servant? (Israel?)

6 "Seeing many things, (the mighty works of God) but thou observest not; opening the ears, (as if to listen) but he heareth not." [Heb. will not hear.]

These things do not bespeak the character of Christ the obedient son or servant of God. The prophet then breathes out this reflection concerning the faithfulness of God and the perfection of his work in the event.

7 "The Lord is well pleased for his righteousness' sake; (Jehovah is satisfied and enjoys his good pleasure with regard to the justice of his dealings towards his people; and in the event) he will magnify the law (which he has promulgated) and make it honorable"; (let this people run

themselves as they may.) This construction is confirmed by the Septuagint or Greek translation.

8 But however true, that the law of God must be magnified and made honorable, and that Christ performed the same in the most perfect degree, the notion of his doing this in the room of others as their surety is without foundation in scripture. The Lord is well pleased for his righteousness' sake. With whom? No doubt, in the first place, with himself as we have just shown. Who else? We venture to assert, With him who doeth righteousness. He shall magnify the law and make it honorable. But not a one word of its being done by one in the room of another.

9 Obedience is confessedly the greatest honor the law can receive; and admitting that it received the first and most perfect obedience in the man, Christ Jesus, and was more honored and magnified, or set forth more gloriously by his obedience than by any that preceded him, his obedience was not to release or prevent his people from yielding the same, or from honoring and magnifying the law as his true followers, but rather to lead them into a more perfect obligation and more correct obedience, by his example.

R 10 But there is still another sense in which Jesus magnified the law which it seems proper to notice. To magnify signifies, to extend, enlarge, amplify. Jesus extended the requirements of the law beyond the mere outward act, to the thoughts & intents of the heart — to the passions and affections whence those unlawful acts spring, & thus laid the axe at the roots of the trees.

11 "Ye have heard that it was said by them of old time, 'Thou shalt not kill'; but I say unto you that whosoever is angry with his brother shall be in danger of the judgement". + "Thou shalt not commit adultery': But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. "Thou shalt not forswear thyself + + but I say unto you swear not at all". Thus instead of his magnifying the law so as to release others from obeying it, he extended its obligations and required men to keep it in its very spirit — instead of in the letter.

12 Our doctrine on this subject is acknowledged in its main position by a book of great authority, among a large class of professors. The words are these, "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect to the authority of God who gave it. Neither doth Christ in the gospel any way dissolve, but strengthen this obligation". (See Presb'n Conf'n of Faith, Chap. 19: Sec. 5.)

13 Some (may) object: That in all the discussions on this subject

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we are led to view Jesus the Christ as contending against the nature of sin in himself, like as other men; and this seems to derogate from the honor of the Son of God, who is holy, harmless, undefiled, and separate from sinners. But the people need not be alarmed for the character of the Redeemer, lest while they are so zealous to vindicate and magnify, they diminish it: the knowledge and thorough investigation of truth, with answerable practice will never disgrace him who is the Way, the Truth and the Life.

14 In the first place, it is clear that he was "born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons". Thus it behooved him to be born [γενόμενον Gal 4.4] as the beginning of the new and spiritual creation and family of God, and in the position or place of those whom he came to redeem; as it is written, "For both he that sanctifieth and they that are sanctified are all of one (race) for which cause he is not ashamed to call them brethren".

15 All these things are clearly set forth in the scriptures, among which we notice the following. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part [παραπλησίως μετέσχε] "partook in absolutely the same manner", says Chrysostom so also the Greek writers, Raphelius & others] that through death, or by dying to sin, For in that he died, he died unto sin once, that he might destroy him that had the power of death [lust] that is the devil; for to be carnally minded is death".

16 But to return to the point in hand, the scriptures which we have been contemplating show clearly that Jesus the Christ was a subject of warfare against the nature ~~of sin~~ of sin in himself, and did actually overcome and gain salvation to himself first as an individual man. "Fear not, said he, for I have overcome the world", but he overcame the world in himself; for it was not overcome yet in others.

17 But there are other arguments used in defence of being justified by the imputed righteous of Christ. One is that the sacrifices under the Mosaic law were typical of Christ, and as those sacrifices were offered as substitutes for the sins of the people, they typified Christ as being offered as a substitute for the sins of the world; that therefore our sins were imputed to him & his righteousness imputed to us.

18 Let us then inquire how the sacrifices under the law would apply to Christ, as representing him. Here comes forward a transgressor; he brings a bullock to the altar; he lays his hands on its head

and confesses his sins, he must then with his own hands slay it and have it burnt on the altar before his eyes (Lev. 1. 4, 5 & 5: 5 &c)

19 Observe, the transgressor had to lay his hand on the head of the beast in the presence of the ministering priest, and there confess his sins, and then with his own hand kill the beast, cut it in pieces ready to be laid on the altar and burnt. This was the common and regular order of that ritual.

20 It may be asked, if this whole performance was typical, which typefied Christ? the beast that was sacrificed or the ministering priest, who assisted the sinner in his offering? If it be supposed that the sacrificed beast was the type of Christ, when a sinner believes in him he is to lay his hand on his head, confess his sins, kill and crucify him before the priest! Now who will suppose that this is the work of a returning penetent, to crucify the son of God afresh?

R 21 Tho this statement plainly shows that the sacrificial beast can not apply to Christ there are further inconsistences which it may be well to consider. The transgressor had to furnish the sacrifice out of his own flock or herd, a bullock sheep or Goat as the case might be at his own expense. To make this part of the type applicable, each sinner must furnish his own Christ! The sinner had to furnish his own substitute at his own cost, and this opposes the notion that a substitute for his sins shall be furnish to procure

22 Again: If the beastly sacrifice typified Christ. What or who did the officiating priest typify? If this whole ritual be considered a type of some antitype or substance in the Gospel dispensation will it not be more consistent to suppose that the priest — the Messiah or the Lords anointed, typified Christ (the Messiah preeminently) assisting the sinner to make his offering — teaching him how to do it acceptably?

23 Is it not an irreverent sentiment to suppose that a beast — a goat or Bullock should be a fit representative of the holy Messiah? And is it not more consistent with the type itself, that, seeing the sinner had to furnish it from his own substance & slay it with his own hands, it should represent something really belonging to the sinner which he must really give up and sacrifice in the gospel dispensation — his beastly lusts and & carnal gratifications? "They that are Christ's have crucified the flesh with the affections and lusts". They do it themselves, not Christ for them nor in their room and stead.

24 With this simple and rational exposition of the application of the animal sacrifices as types of gospel substances the notion of substituted or vicarious atonement or imputed righteousness disappears. The law of Moses permitted the sinner to offer his beast in sacrifice, in place of his sinful passions. The gospel of Christ requires the sacrifice of those passions themselves.

# Chapter X.

## Of The Doctrine of Election

D 1 As this doctrine with its counter part, that of Reprobation, have been and still are interminable topics of argumentation pro and con, we do not propose to enter the arena of debate on either of these subjects. We merely design to state briefly our views on the doctrine of Election for the satisfaction of our readers that they may know on which side of the question we stand, & our views in relation to the matter.

2 And here let us inquire; Who are the elect? and what is their characters? The elect of God are they who worship him in the spirit. "But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him". (Jno. 4. 23) And if the Father seeks such, no doubt but these are his elect whom he chooseth out from among others, those that do not worship him.

R 3 God elects men according to their character, or rather he has elected a character and receives all as his elect who possess that character. Jesus the Christ possessed & manifested to the world the character which is chosen of God, and is God's elect: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." (Isa: 42 1) "This is my beloved son in whom I am well pleased — hear him." (Matt. 3: 17 Mark 9th. 7) Every soul is made free to "hear him", to follow him, to be conformed to the image of God's dear Son & so in fact to become himself the Elect — the Chosen the well beloved son of God. For to "as many as receive him, he gives power to become the sons of God" (Jno. 1. 12).

4 As Jesus was chosen of God for the benefit and blessing of all mankind who chose to avail themselves of his example and teaching so no doubt he elects & has elected many others on the same principle and for the same purpose. But he never elects one to the disparagement or disadvantage of others, but for the individual & general good of all, to carry forward the progressive improvement of the whole race.

D 5 It is neither unreasonable nor unscriptural that God should elect certain individuals to fill certain lots or places, to execute certain labors for which they are peculiarly adapted in carrying on the work of redemption for the whole.

R 6 If Abraham was elected from among the idolatrous natives of his day because of his great integrity, to keep alive some knowledge of the true God — to be the father of a race who should continue that knowledge down the tract of time it was for the good of the whole human race. "In thee & in thy seed shall all nations be blest."

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7 If Moses was elected to redeem the enslaved Israelites from the bondage of Egypt, it was because he possessed those high qualities and that sterling integrity of character which qualified him for that work. And instead of his election being to the rejection or disadvantage of others, it was manifestly for the good of the whole israelitish nation and as far as that nation has benefited the world it was for the advantage of the whole human race.

8 And if Paul was converted and elected by special interposition from the spiritual world it was for the the benefit of the Gentile world who needed just such an agent to enlighten and deliver them from their ignorence idolatry & sinful lives, & so of the rest.

D 9 Thus there seems to be nothing in reason or scripture to contradict the position that God should have respect to qualifications natural and moral, in the characters and works of those whom he thus elects, making choice of those who are best calculated to be of use to others while they secure their own salvation.

10 And who can say there can be any weakness or dishonor attached to God, by supposing that he fixes on the most capable instrument to perform so important a work, as leading the way in the gospel and bearing it to others? It would seem by the sentiments of some, that reasonable dealings in God towards his creatures would be a disgrace.

R 10 Election, in a political sense, as well as in its design and operation is not an unapt exemplification of its theological sense and effect. In all representative governments in which the officials are elected, the true spirit and design of such election is to select men who are best qualified to fill certain official stations to act and officiate for the good of the whole community and not to the disadvantage or rejection of any.

11 And if there are nominee competitors for these offices who are "passed by", rejected or "reprobated", yet such "non elect" are neither "damned" nor disfranchised. They still enjoy all the rights and privileges of the community and share equally in the benefits derived from the official labors of the "elect".

12 This may be sufficient to inform the reader of our sentiments with regard to the counter part of the doctrine of "Election", to wit "Reprobation", while what we have written above will we trust be satisfactory to the candid and unbiased, what is the true intention of God's election.

13 If any are dissatisfyd, and would pursue this subject further we refer them to polemic sectarians, who debate the matter pro & con & say, let the potsherds of the earth strive together till they grind to powder the narrow bigotted selfish scheme of a partial election. We cheerfully leave the event to the progress of light & truth among men.

# Chapter XI.

## Of The Times and Seasons, or accepted time and day of Salvation

D 1 It is of great importence to the spiritual interest of every one, to know the day and dispensation in which he lives, to keep up with the time, fulfilling all duties as it passes along: in so doing he is not
R only justified and accepted of God, (but partakes of those great privileges and benefits which the divine dispensations bring within his reach for his advancement in wisdom and in the knowledge of the truth.)
D 2 Cornelius was thus accepted and his prayers and alms went up as a memorial before God before he knew any thing of the Gospel
R of Christ, or had found the way to be saved. (His faithfulness in living up to the light he had prepared him for the reception of greater light and higher truths, and rendered him accessible to angelic ministrations, by which means he was directed where to find the Gospel.)
D 3 Thus the whole nation of the Jews, in being obedient to the ordinances and statutes of God in their day, at all times when they were obedient in all things as far as they were instructed, were accepted of God and had prosperity and peace. To keep up with the time is what is required and no more.
4 It was not the duty of the Jews to believe in Christ in his proper character as the Son of God and their Redeemer until he appeared to them, and began to make himself known in that character. They had the promises and believed them, and were justified in so doing; but what things were contained in the promises it was not their duty to know, to understand or even believe: these could neither be known nor understood until revealed by the Messiah himself
5 It was not the duty of Cornelius to believe in Christ until he had heard of him; neither was it the duty of the Eunuch to believe that Jesus ~~was~~ the Christ was the one of whom the prophet spake, untill he had a teacher to give him an understanding of what he read. So neither is it the duty of the heathen at this day to believe in Christ, who have no knowledge or information about him.
16 Neither is it the duty of professed Christians under sectarian darkness, to believe that the second appearing of the Christ has already taken place, until they hear the testimony opened far enough to carry conviction to their consciences.
17 Until then they are justifiable in preaching and praying according to the best light they can find — eating the bread and drinking the cup showing forth his death till he come; looking for and hastening
R to the coming of the day of God. (And they conscientiously ~~they~~ work righteousness according to the light they have, the better will they be prepared to enter into the new dispensation.)

## Of The Times and Seasons

D 8 For according to any man's light, and his obedience to it is his acceptance
R (and not only his acceptance, but his preparation to receive, appreciate and
improve new degrees of light. To him that improveth shall be given.
D For with God there is no respect of persons, but in every nation he that feareth
him and worketh righteousness is accepted of him.

R 9 But let it be remembered that it is not ignorance, but the knowledge of
the truth that saves a man or makes him free, and enables him to
grow in grace & progress in moral & spiritual excellence. So that it is
much a mans duty & interest to seek truth as to conform to it after
he finds it.

10 Nor is a man justified who remains in ignorence through sheer
neglect, and still less so who shuns the light, because it is contrary to
his former prejudice, but especially is a man reprehensible who purposely
avoids the light, or wards off conviction because the things testified or the
truth perceived ~~xxx~~ is contrary to his evil habits & corrupt propensities.
"This is the condemnation that light has come into the world — every one
that doeth evil, hateth the light neither cometh to the light lest his deeds
should be reproved (Greek ελεγχθη) discovered)

D 11 Many when they hear the testimony of the second appearing of the Christ
reject, and forge many pretexts to excuse themselves, unwilling to disclose
the radical reason, that it comes against their lusts, testifying that
the works thereof are evil and their enjoments impure. And they hate
the real character of the Lord Jesus Christ who lived a self-denied life
and never indulged in the lust of concupiscence, and required his followers
to walk in his steps and live the same self denyed life.

12 Thus the Jews lost their justification when the light appeared, by
hating and rejecting it. "If I had not come and spoken to them they had
not had sin; but now they have no cloak for their sin. He that hateth
me hateth my Father also. If I had not done among them the work which
none other man did they had not had sin; but now they have both seen
and hated both me and my Father.

R 13 But however justifiable any are in ignorance, they are not saved by
it. Nothing is saving but the knowledge of the truth & conformity to it.
A man may be destroying his health by the use of coffee, tea, tobacco or alcohol
or all of them together, and be entirely ignorant of the cause of his failing health
and bodily pains, his ignorence does not save him from the effects of the
poison he takes, it only saves him from self-condemnation.

14 But let him once be informed of the cause of his sufferings — let him be
enlightened so as to understand the reason of it, and if he prizes his health more
than the gratification of appetite, receiving the truth in the love of it, and con-
forming to its dictates, he will be both justified and saved — saved from sickness
and restored to health. And in reference to our subject, this man is up with

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R the time; he knows his day and improves it. Every man's day and time to move, is the moment he perceives a new truth which shows him a new duty and of course a means of higher attainments in moral & spiritual excellence
15 On the other hand if when the suffering invalid is informed that it is his indulgence in alcoholic & narcotic drinks that is destroying his constitution, he cavils with and rejects the truth, because he is unwilling to forsake his indulgences, he not only continues to suffer physically, but he is secretly and inwardly self condemned— his moral nature is violated— he is arrayed against truth, and his enmity is excited & conscience seared. He did not know and improve his day.
16 Over such, and more especially over those who reject the offers of the gospel of salvation the Spirit of Christ in the saints weeps, saying, "If thou hadst known in this thy day the things that belong to thy peace! But now they are hid from thine eyes! For the days shall come upon thee that thine enemies — those lurking & fiendish appetites & passions which thou now feedest— shall encompass the around and keep thee in on every side— imprison thee in adamantine walls & fetter thee with fetters of brass, because thou didst not know and improve thy day. O when shall the days of thy desolation end!

D 17 We may observe, that God never introduces any dispensation, either to nations or individuals, out of time or place. When the Jews who had the greatest privilege of any people, had been tried to the utmost in the law dispensation and were not saved from sin, it being impossible, as it is written, that the blood of bulls & of goats should save them from sin; And,
18 When the Gentiles had done their best, during the same time, by their wisdom and philosophy, and could effect nothing; when the times were fulfilled according to the predictions of the prophets, and the people were in expectation, after John had preached that the kingdom of heaven is at hand, then the long expected Messiah appeared, and opened the way of salvation by the cross to be preached to all peoples; but in a character quite contrary to the expectations and feelings of all.
19 "For after that, in the wisdom of God, the world by their wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek after wisdom but we preach a crucified Christ, to the Jews a stumbling-block and to the Gentiles foolishness; but to those who are called, both Jews and Greeks, the Christ, the wisdom of God and the power of God."
20 And after the falling away of the true primitive Christianity and the disappearance of the Christ, as both Jesus & his apostles had testified would take place, and a false Christianity assumed its place, then again men began to look and long for the fulfilment ment of the re-appearance of the Christ the promised second advent of the saving power— the glorious latter day

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when God's kingdom of Righteousness and peace should be set up and established on the earth.

21 That advent has come, and the true gospel of Christ is again made known in its second appearing, tendering salvation to all who will confess and forsake all sin in nature & works and thus follow Christ, bearing his cross according to the increased & increasing light and Glory of this second appearing.

22 This Second Appearing is, according to promise, without sin unto salvation, to those who look for him, and are willing to have him and his salvation on any terms which are safe and effectual: All such will be able to see him in his saints. But others can no more see him than the Jews could see the Messiah in Jesus whom they said had a devil.

23 And this gospel of Christ's Second appearing, is, still more than the first, so contrary to the propensities and carnal feelings of men, as well as to their lofty expectations, who are of the earth and savor the things of the earth, that it is, if possible, inferior, to the gentile conceptions of the foolishness of God, and its followers fouler meaner than the filth of the world, and the offscouring of all things. But these seek that honor that cometh from God only; and have been so happy as to know their accepted time and day of salvation.

24 Now while God is thus carrying forward his great work of redemption, it is not contrary to his wisdom, nor to the equity and love which he so bountifully bestows on his creatures, to call them by many providential movements, from one country to another, or from one condition of life to another, ("many shall run to & fro & knowledge shall be increased") where they will be more likely to receive the gospel and subserve the great end, of knowing at what period it will be proper to introduce the gospel in certain places and to certain individuals.

25 "For he hath made for one brotherhood all nations of men for to dwell on the face of the whole earth and hath determined the times & seasons before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him". This then is the purpose of God in all his providential movements that men may be brought to seek after God & find him to their salvation

26 And when the gospel is sent to any country, people or individual, they who who are watching the times & seasons, who understand the signs of the times, and are ready to receive truth & obey it, will be blest & will prosper, but the disobedient will miss their day, loose the blessing & be shut out from the bountiful "supper". For God will dispose of the people according to their doings, according to what their doings has fitted them, as freely as the potter does his clay [Heb.] forming it in to such a vessel as it is fit for making.

# Chapter XII.

## Of the Confession of sins.

R. 1 The confession of sins seems to be the dictate of the human heart, whenever the soul becomes deeply convicted and burdened with its crimes; but without this conviction there is a strong & steady opposition in every sinner to bring his deeds to the light. And it is not until the weight and burden of guilt takes such full and deep possession of the mind as to destroy all peace and, consider life its self a burden, that he feels disposed to confess.

2 In this condition the guilt-stricken soul intuitively feels that if it can find a good man — a confidential friend, to whom to open his whole soul, make a clean breast and confess all his sins, he will be released from the weight of guilt and again taste the sweets of an unburdened conscience & a measure of justification. Thus for the time his feelings of pride, and shame & dread of dishonor & hatred of exposure and coming to the light are all overcomes.

M. 3 At such times a secret confession by or to themselves, or to God alone, as some vainly talk, cannot satisfy. This does not answer the demands of their intuitions; They are desirous to make an open honest and full confession of their sins to some one whom they believe is a faithful servant of God, and the more confidence they can feel that such a one is a true witness of God, the greater will be their hope of relief.

4 Many persons on their death beads, feeling sensible that they must die, and having lived without hope and without God in the world, become greatly alarmed at their situation, and with an awful sense of their sins staring them in the face they have been constrained to pour out their wicked lives, by confessing their sins to any one that would hear them.

5 Many criminals also, whose crimes have brought them to the end of their wicked career, seeing they were just about to enter into the eternal world, have been suddenly awakened to a feeling sense of the just judgment & condemnation of their consciences, and under an intolerable load of guilt, have been ready to cry out and confess their sins without the least restraint before the surrounding multitude, warning others not to do as they had done.

R 6 These things evidently point to the occult intuitive principle of light and truth inherent in the human soul which under the circumstances favorable to its development asserts its existence & its powers, and is sanctioned by the highest experiences and revelations to man in the

# Of the Confession of Sins

remote ages, and in all subsequent, dispensations of God to men

7 The confession of sins was established by the law of Moses, and required of every individual of the congregation of Israel, when they transgressed any of the statutes or laws. Each particular sin had to be specified and confessed to the priest, who was the appointed minister of God for that purpose — the W'D Messiah or Christ of that day.

8 Thus it was written "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord and that person be guilty, Then they shall confess their sin which they have done" — And it shall be when he is guilty in one of these things that he shall confess that he hath sinned in that thing".

9 But the sinner must not only confess his sin — each particular sin — but he must offer a trespass or sin offering to the Lord for his sin, a Bullock, goat or Sheep, or dove or pidgeon according to the sin and this animal he had to furnish out of his own flock or purchase it out of his own purse — it must be brought to the door of the tabernacle or to the alter and offered by the priest.

10 And inasmuch as the priests office was to receive the sacrifice and make the atonement for the particular sin for which the offering was made, a necessity existed that he should be made acquainted with the sin & all the criminal circumstances which attended it. For the ritual being different in the atonement for one sin from that of another shows that each particular sin must be made Known or confessed to the priest, that he might know with clearness for what sin he had to atone & therefore what ritual he had to perform.

11 We may remark here that the confession of sins among the Jews through the whole legal dispensation meant nothing else than confessing each particular sin in the presence & hearing of an appointed confessor — auricular confession of each particular sin. The acknowledging one's sins in the lump or that we are great sinners without specifying what we have done, is not confession of sins, it brings nothing to light. Every body knew all that well enough before.

12 Equally absurd is the notion that a confession of sins can be made to God in secret. This can be of no benefit to the sinner, he suffers no shame and mortification, is laid under no restraint by such an act done quite as secretly as the sins he attempts to confess. Besides not one in a thousand if any, ever in such cases particularize there sins and tell God each sin with all the aggravating circumstances under which it was committed.

13 The right view of the requirement to confess sins is that it is entirely for the benefit of the sinner, and not a punishment. Who can doubt that the ordinance was a great moral benefit to the Jews, restraining their passions and saving them from many sins? and that it will be

equally beneficial to all men who are so unfortunate as to commit sin.
14 Having seen what was meant by the confession of sins among the Jews and the manner it was performed we are fully prepared to understand what is said on the subject in the New Testament. When John the Baptist was sent from God to prepare the way for, and introduce the Gospel, all who accepted his mission went forth and were baptised of him "confessing their sins".
15 Here is no explanation that each particular sin was confessed & that to a man commissioned and sent of God to hear them, for the very good reason that the order and manner of confession was perfectly understood & familiar to the people among whom this work was performed. When it was announced that a man or a people confessed there sins, the manner of performing it was perfectly understood, it having been constantly practised, as required by Moses for some 1500 years.
16 This will account for the lack of any specified method of performing this ordinance in the New Testament, tho' we have no lack of the requirement and the practice of that ordinance by the primitive christians, as related by the Evangelists and Apostles. Hence when John the Baptist called on the people to repent he was under no necessity of telling them to confess their sins, nor do we read that he ever taught them any such thing. The people well understood that there could be no true repentence without an honest confession of their sins, to God in the presence of his witness.
17 All who received John's testimony therefore attended to this ordinance And when, after John's imprisonment, Jesus began to preach, he, like John, said "repent for the kingdom of heaven is at hand" but he had no more need than John to further particularize the mode of repentence, therefore neither did he specifically enjoin confession, tho he plainly taught it on other occasions
18 The only difference in the mode of administering the ordinance of confession between John & Jesus was that the former accompanied the confession of sins with the baptism of water, while the latter accompanied the confession with the Baptism of the Holy Spirit.

This was declared by John himself, saying "I indeed baptize you with water, but he [Jesus] shall baptize you with the Holy Spirit." (Mark 1:8) also John 1:33).
19 When Solomon taught that "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy" (Prov. 28:13) he no doubt had strict reference to the Mosaic method above described, and it plainly shows, that covering sins is just in opposition to confessing them, and consequently confessing means uncovering or revealing them to agents appointed to hear them.
20 Jesus undoubtedly had reference to the same thing when speaking of the hypocrisy of the Pharisees he assured his disciples that "There

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is nothing covered that shall not be revealed, neither hid that shall not be ~~known~~ revealed" all their dark works shall be confessed and brought to the light (Luke 12: 1, 2)

21 Again Jesus taught, "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be ~~discovered~~ reproved," or uncovered. Now as Jesus told his disciples that they were "the light of the world" (Matt. 5: 14) coming to the light was undoubtedly coming to them to confess their sins to bring their deeds to the light, for how otherwise could their sins be either discovered or reproved?

22 Hence in accordance with this teaching the converts of the apostles came and confessed and shewed their deeds — told plainly what they had done — brought their deeds to the light — "Many of them also which had used curious arts brought their books together and burnt them." + + and the Evangelist adds "So mightily grew the word of God and prevailed" This bringing men to confess and shew their deeds, was evidently considered as the effect of the mighty influence of the word of God taught by the apostle as the gospel of Jesus Christ.

23 So also taught the beloved apostle John, "If we confess our sins he is faithful and just to forgive us our sins, and to cleans us from all unrighteousness!" This of course implies that without confession we can not find forgiveness, otherwise it would be mere foolish talking or hypocritical parade of which none will accuse the enlightened and devout apostle John.

D 24 It appears from the preceding observations that the law of Moses enjoined the confession of sin to the priests and elders of the people, and the manner and order of confession was plainly pointed out under the law, and was also continued under the gospel in substantially the same manner.

25 It also appears that the opperation of the spirit of God in the work of conviction, clearly teaches that confessions ought to be made before the witnesses of God; that reason teaches the propriety and consistency of it; and that it was practised under the ministration of John the Baptist; that Jesus the Christ taught it; and that the primetive Church adopted and continued its practice until the falling away or destruction of that church by bloody persecution.

R 26 And this doctrine of auricular confession was well known to the Catholic fathers and adopted by them, and is continued by them down to the present day. Both this and the contenement life required by that church of its priesthood & monastic orders was doubtless derived from the well know example of the pure and primetive Church — established at Jerusalem, & more or less followed by other churches.

# The Confession

27 The Protestant Reformers abolished both contenance and confession from their churches, alleging as a reason for the latter that the Catholics abused it by exacting pay for absolution, but it is more probable that the real cause was that natural enmity of the unregenerate hart to coming to the light. "They hate the light, neither come they to the light lest their [dark] deeds should be discovered."

28 But what if the Catholics have abused that gospel ordinance does that disannul it and release them from its observance? Why do they not abolish prayer because the pharisees made long prayers for a pretence, and thousands of other hypocrits have done the same and are doing it every day? The same may be asked with respect singing, preaching, giving alms and ever other christian duty.

29 The Catholics did not introduce the order of confession into the Christian Church. This was done by Christ himself. He declared that the glory "Son of man had power on earth to forgive sin — that the glory which the Father had given to him he had given to his disciples — that as the Father had sent him into the world so he had sent them, and expressly said "Whosesoever sins ye remit they are remitted and whosesoever sins ye retain they are retained".

30 Does not this inevitably imply a thorough and honest confession of sins? Could they exercise so important a gift blindfold & in they dark? Could they absolve one man's sins without knowing what sin he had committed & retain the sins of another in equal ignorance? The very nature of the case must prove to every honest unprejudiced mind that there must at least be the requirement of a full and honest confession of sins before they could make any just decision in so solemn & important a case. "As I hear I judge" said Jesus, and his apostles and elders have to judge in the same way & determine by the same means.

31 Notwithstanding the universal rejection of the Christian ordinance of the confession of sins by modern protestants, it is a duty so plainly required by the scriptures, that they admit and even testify that a confession of some sort is necessary. Yet they have no presentied rule or manner to teach their people as to the observance of this duty, only stating in general terms that they must confess to God; by which they mean that they must confess their sins in some secret place where there is no eye to see nor ear to hear — This is not confession which means bringing deeds to light

32 But these teachers have become so ignorant of the true order of God in confession that they seem shocked at the proposal of confessing to the

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God in the presence of his witness or witnesses. "What"! say they, "confess my sins to man"! Never! I believe in confessing to God!" man cannot forgive sin."

33 Thus they talk, but no one disputes the propriety of confessing sins to God, and we think it is done to God when it is done in the way which he has prescribed and has sanctioned in all ages, and has implanted in the very constitution of man intuitively to resort to when duly convicted of his sins. Thus Jesus said the Holy Spirit should "convict the world of sin" and it is the very opperation of this holy spirit of conviction that leads men earnestly to seek a witness of God to who, they may make confession.

34 And thus those early converts of the apostles, being duly convicted of their sins "came" — it does not read "they went" to some secret place and confessed to God — but "they came to the apostles and confessed and shewed their deeds". Our moddern doctors would have told them "O you must not confess to us, you must go and confess to God"! Thus plainly acknowledging that God was not in them of a truth: But the Apostles heard the people confess their sins to God.

35 Now this confession was either required by the apostles or it was a spontaneous effect of the inward conviction wrought by the holy spirit in the hearts of the people, and whether the one or the other it demonstrably confirms the fact that the aricular confession was a sanctioned ordinance of the true church of Christ.

36 These modest teachers of a modern & nominal christianity who so modestly refuse to hear peoples confessions, when going to preach, will boldly enough propose to be "a mouth for God", against which phrase we have not one objection. But if they are so accomodating as to let God speak through their mouth, why will they not accomodate him with their ears & so be ears for God and hear the people confess their sins to God? Is not one quite as proper as the other? why do they hold back? why not devote all their faculties, and powers to God, according to the order of his own appointment?

37 It is imagined that God may be found in any place & every where, because he fills immensity. And it is true, God may be found in all places and in all things, but not to the same purpose and effect. Thus God is seen in the sun, the moon, the air and the water.

38 But the sun does not shine by night, nor the moon by day, the fowls cannot fly in the water, nor the fishes swim in the air; the air does not supply men with drink, nor the water with breath; every thing has its own time, order and place, in which it is acceptable with God and profitable to men.

39 And God is no less orderly in things of a spiritual nature than in those of a more temporal or material; he is no more in the air or in secret places to hear confession of sins than in the water to give breath.

# The Confession

As the apostle says, "There are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God who worketh all in all."

R 40 There are still other points of view from which to discuss this doctrine of confession, and one is from the very nature of the christian institution. It was evidently the design of its founder that it should be a separate and distinct community from all other existing institutions and governments on the earth, which en mass were denominated "the world."

41 Jesus uniformly spoke of this institution as "the kingdom of heaven", "the kingdom or reign of God", an institution in which the celestial principles of purity, peace, love and equality should rule and the will of God be done on earth as in heaven. Hence he also declared that neither himself nor his followers were of this world "Ye are not of this world even as I am not of it for I have chosen you out of the world therefore the hateth you".

42 This institution then was isolated from all the world, yet established on purpose to be the light, the salt of the earth, the reformers and saviours of men; but tho' it was essentially one in its nature faith and principles it would of necessity exist in many different locations, yet always isolated and seperate from the world.

43 Wherever located and organized, their great business is to keep up a testimony to mankind that they have found and are enjoying the salvation of God and to invite all such as desire salvation to come and partake of the free salvation for all things are ready. The door is thrown open wide and all are invited into this little "kingdom of heaven" which Jesus compared to a net, which gathers of all sorts good and bad.

44 It must be seen that most if not all who offer themselves as members of such an isolated community will be entire strangers whose characters are wholy unknown, and how shall the moral status & spiritual condition be known of such be ascertained so as to enable the community to judiciously to decide on their fitness or unfitness for membership, but by the requirement of an honest confession of their sins and past lives?

45 From this and other considerations it must be apparent that the very existence of such a community depends on the strict adherences to the ordinance of the confession of sins, This community must know as far as possible what kind of members it is receiving in its very midst, to live in the same rooms, sleep in the same beds & eat at the same table with its members; And tho some men may be dishonest and try to conceal their real characters

yet the holding them to the requirement and duty of an honest confession makes an occasion of forming a satisfactory judgement of the sincerety or dishonesty of their character; and in this an enlightened and experience man of God is rarely if ever deceived.

46 But this order of confession does not relate to the mere reception of members. They are not only requered to make an honest confession at the beginning but they are to embrace the fundamental principle on which confession is based, namely, an honest intention to henceforth "walk in the light" - to do nothing by day nor night but what they are willing should be seen and known by their Elders and brethren, and among those who walk in the light it will soon be discovered who does & who does not live up to this principle.

47. Not only, however, does the safety and continuance of the community make auricular confession necessary, but it is equally important to the welfare & salvation of the adopted member. The whole object of the community in receiving a member is to redeem him, to reform his life and save him from sin. "I came not," said Jesus, "to call the righteous but sinners to repentance," (or Gr. μετανοιαν a Reformation).

48 And how shall they understand what counsel to give him, in what condition to place him - how to protect him in his weak points, and besetting sins unless he make his whole case known by an honest confession of his sins? If for instance he is an inebriate - has been grossly intemperate he must not be exposed to temptation from that quarter; and so of the rest.

49 Oh when a sin-stricken soul who is truly sick of his sins and is hungering and thursting after righteousness, pours out the sins of of his life in the ears of a servant of God, how deeply is his sympathy moved! He embraces the penitent in his purest affections takes him up as his own child in the gospel, & watches over him with all the tenderness of a parent till he becomes strong in faith love and obedience and is able to govern himself & abstain from sin.

50 For the true Church of Christ does not do as the sectarians, read preach merely to preach and convert sinners to their faith and leave him to shift for himself, to grapple with poverty, to be overcome by his old bad habits or be seduced and led astray by the powerful influence of his old associates in crime.

51 They take on his whole case, take him right out of the world separate him from his old associates and associations, provide for all his wants both temporal and spiritual, and set themselves in earnest to save the man to reform him and redeem him from sin and all criminal imperfection. Thus to make a saint and happy man of him.

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52 This is ^the benevolent purpose and glorious design for which the true church or Kingdom of God was established on earth to continue the work of Jesus the Christ — to seek and to save those that are lost, as said the apostle — "For so hath the Lord commanded us, saying, I have set thee to be a light to the nations that thou shouldst be for salvation to the ends of the earth".

53 The term Christ becomes impersonal. The personality is lost in the principle, and the individual character diffused in the community. And as a body, a unit, that community is the Son of man — the Christ — the Lord's anointed. "For as the body is one and hath many members, and all the members of that one body, tho many, are one body: So also is Christ. For by one Spirit we are all baptised into one body, whether we be Jews or Gentiles, whether bond or free, and have been all made to drink into one Spirit

54 Where two or three are gathered together in my name", said Jesus, "there am I" — not, I will come and pay them a visit or come and be one of the party, but "there am I" — that is me — that is the Son of man who hath power on earth to remit sin. There is in-bodied the great principles which I have taught, love, purity, unity and equality. Verily, verily, I say unto you that whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven — whose soever sins ye remit they are remitted; because ye act under the impulse of the divine spirit that rules both in heaven and on earth, for it is God that worketh in you and through ^him. (Matt. 18: 18, 20 Jno 20: 23)

55 Some not only doubt, but are shocked at the notion, that a man has power to forgive sins. Let us therefore consider what that power consists in. There is no mystery in this matter. The power to forgive is the power of love — If we truly love our poor weak and offending brother, when he comes to us penetently confessing his sin and asking forgiveness we can forgive him — Nay, unless we have the heart of a fiend we cannot help forgiving him.

56 Hence Jesus taught, "If thy brother trespass against thee seven times in a day and seven times turn again and repent, thou shalt forgive ^him." This saying indicates two things, first, that we are not only able to forgive sins but are are required to do it; second that we as members of Christ's body are never to be without ^the love of God in in our hearts — that merciful forgiving temper that will amply qualify us to forgive sins & offences whenever we find a penitent.

57 If it be objected these sins which we are required to forgive are trespasses against ourselves, and not sins against others or private sins

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We reply that there is neither mystery nor difficulty in this matter. We all know that it is abundantly harder to forgive offences committed against ourselves than those committed against others, and if we have so much of the love mercy & and kind forgiving spirit of God as to forgive all offences against us, we shall surely have power to perform the less difficult task of forgiving other sins that have not directly affected us.

58 What Jesus required of his followers & successors was that they should as he had done rise superior to all narrow prejudices and selfishness feelings, pay no attention to offences committed against themselves, to love and pray for their enemies, and always stand ready to embrace and forgive every returning penitent, take them into the fold and save them from the corruptions that are in the world through lust. His Church was to be the light of the world, the salt of the earth.

59 Let us suppose three men, who by the light of truth in their own consciences are deeply convicted of their sinful state, and are therefore earnestly seeking salvation from sin. They make known their feelings, convictions and desires to each other till they are mutually satisfied that they uniformly & sincerely desire above all things to be redeemed from guilt and sin. This unity of conviction and desire will necessarily produce love for one another, and an intense attraction and strong wish to be together, as well as a mutual confidence in one another.

60 Having gained this confidence, and still feeling deeply convicted & self-condemned for the sins of their past lives, one proposes to the others to hear him confess all his sins, feeling an honest desire to be known to his associates just as he is. They consent to hear him, and each in their turn crave the same privilege, and thus all mutually, honestly & sincerely unbosom themselves to one another.

61 This through manifestation of honesty and deep sincerity so endears them to each other, and so establishes mutual confidence and trust, that they at once agree to take another step, and institute a community of interests, and thus permanently abide together on the principle of brotherly love and strict equality in the enjoyment of all things, both temporal as well as spiritual. (privilges).

62 They experience such an astonishing refreshment of soul, such an increase of moral power over their sinful habits & passions, resulting from this honest confession, that they search into the central and essential principle of that performance, and discover that it is simple honesty of heart — a desire to "walk in the light" — to be known just as they are in themselves, without the least dissimulation veil or covering — to "become as a little child"; for little children have no secrets.

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63 They mutually agree therefore to adopt that as a standing ordin their community; not only to confess their sins, but to reveal the very thoughts and intents of the heart, and never to indulge any feeling or do any voluntary act that will not bear the light and presence of one another.

64 How can we fail to perceive that the establishment of such a principle and practice must have a most salutary and purifying effect on the lives and spiritual condition of these sincere confessors. What reflecting mind of moral sensibility, can fail to discover the broad distinction and difference between the principles & motives which induce a man to commit and conceal sin, and those which lead him honestly to confess and forsake them? It is said of the first, "He shall not prosper", of the last "he shall find mercy".

65 Many strongly enforce the necessity of conversion, and it is well, for it signifies, a total turning of a sinner from his sins to God -- a being converted or turned totally about - going in an opposite direction. The sinner then commits sin, covers it up, secretes it and goes on to commit more, while the convert goes the contrary course, acts from an opposite principle uncovers, confesses his sins & forsakes them. Thus says the apostle James; "He who converts [Gr. επιστρεψας turns back] a sinner from the error of his way, saves a soul from death."

66 Suppose now that our three associated honest confessers, having thoroughly proved the principle and practice of confession together with the self denied life enjoined by Jesus the Christ, and find that thereby they have gained full power over their sinful passions and are able to keep their consciences void of offence toward God and all men, and to support a glorious union one with another, their feelings begin to stretch out toward the human race and desire that they should at least have the offer of sharing in the great salvation.

67 They throw open the doors of their little kingdom, and invite all who will to come, for all things are ready. Soon a man presents himself for admission. Can it be supposed that he can be admitted as a member without giving a proof of his sincerity and honesty by confession? Can these men at all believe that this candidate can enter into the spirit of this institution and share with them its sanctifying influences, without conforming to that ordinance? By no means

68 Of course then they will say, "well brother we welcome you to all the privileges we enjoy, and on the same terms. We offer you therefore as a first step, the privilege of unburdening your soul, by making

an honest and thorough confession of your sins in the presence one or more of us.

69 "What!" says this man, "do you require me to confess my sins to ~~you~~?" "I dont confess my sins to man, but to God". Here we see how thoroughly this test demonstrates the unfitness of that man for admission in such a community. There can be no union or harmony between him and them, and ~~they are~~ both parties are thus saved from further trouble and loss of time.

70 A second man presents himself, and meets with the same kind offer. "Confess my sins do you say"?" "I have no sins to confess- I have never done any thing that I am ashamed to tell". Let that man pass; he cannot harmonize with honest hearted pure minded men.

71 A third candidate presents himself, honestly desiring to be saved from sins- "hungering and thirsting after righteousness"- thankfully accepts the kind offer, confesses his sins and enters fully into the spirit of the institution. "Verily, I say unto you there will be more joy in this little kingdom over this one sinner who has repented, than over ninety & nine self righteous Pharisees who think they need no reformation".

72 Thus we see the observance of this duty purifies the individuals that accept and conform to its principles, uniting them to the community in the strong bonds of love and confidence; and at the same time also protects the community from many impostors, and saves them from untold trouble, inharmony and final dissolution.

## Chapter XIII.

### Evidences whereby the Church of Christ may be distinguished.

R 1 (Seeing that the Church of Christ has been set forth as having power to remit sin, and also the power of present salvation from sin, a question may arise; How are we to know this Church and to distinguish it from others?) So

D many divisions of professors claim a relation to Christ, that something clear and definite is necessary satisfactorily to show with whome to cast our lot.

2 Such clear and definite knowledge is indispensibly necessary; because out of that body present salvation from sin is unknown, and wherever it is, there is salvation. "I will place salvation in Zion for Israel my glory". (Isa. 46.13). To the same effect are the words of Jesus; "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven"- "Whosesoever sins ye remit they are remitted unto them, and whosesoever ye retain, they are retained" (Matt. 18.18; Jno. 20. 23).

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3 So that what the Church does in relation to the forgiveness of sins, is by Jesus, who instituted it, counted valid to all intents. That none can be saved in a disunited condition or separate from the only true Church, is farther evident, because there is but <u>one</u> <u>way</u>. "I am <u>the</u> way", said Jesus, not, <u>one</u> of the ways.

R 4 Of course Jesus, as his manner was, in thus speaking of himself as the way, identifies himself with his religion — his teaching and examples. The way that I instruct you, the example I set you, is the way of salvation. And inasmuch as his disciples — his church — being his true followers, teaching the same doctrine & setting the same example, would set forth the same only way of salvation, it is plain there can be but One true Church in which there is present salvation from sin.

D 5 As under the law of Moses which was a foreshadowing of the gospel there was one law and one way for all, as it is written. "One law shall be to him that is home-born, and to the stranger that sojourneth among you". So under the Gospel there is one body & one Spirit, one cross, one way & one manner of life for all; for the Jew & Gentile, the professor and non-professor. And disunited from the <u>one body and one faith</u>, no man can keep the faith of Christ, for the very cogent reason that the faith of Christ requires his followers to be one — to be united in one body even as he and the Father are one.

R When we speak of there being but <u>One faith</u> or of the <u>Unity of faith</u>, we do not mean a <u>unity of opinion</u> even in all theological subjects for we are well aware that there are rarely if ever two minds that think precisely alike on all speculative and doctrinal matters, each one viewing matters from his own peculiar stand point. For as faith without <u>works</u> is dead being alone, so faith that has no respect to <u>works</u>, but merely regards creeds & speculative opinions is equally dead and non essential as to any effect it can have on a mans life.

6 We therefore judge no man, no brother by his faith, or his opinions; but we judge both him and his faith by his <u>works</u>. If these are good — if he is a peace-maker — if he discharges every duty to God, to his neighbor & to his own soul — in a word if his faith "<u>Works by Love</u>, and purifies his heart and life" we know his faith is right — it is the <u>one faith</u> of Christ. "For modes of faith let zealots fight
"His cant be wrong whose life is in the right.

D 7 Could any man have the true faith of Christ, mentally, and yet remain separate and apart from the body, he could not keep it practically, he could not have it <u>in truth and in substance</u>, for the want of union

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And take away the visible union of a member with the animal body and the member must perish; for there can be no invisible union extant to support life, with a visible. The knowledge therefore of the true Church and an open profession there of the one faith — a visible & real union are necessary in attaining present salvation from sin.

8 To those therefore who enquire, if candid and intelligent, a reply to the following purport will be satisfactory; That nothing more is necessary to distinguish the true Church, than to understand the order of the Church, and to see the people who keep that order. For as the order of the true Church is that which no other people can keep, (as will be shown hereafter), among whomsoever that is seen, it will sufficiently prove that these are the body of Christ.

9 A sufficient evidence, therefore, to any one honestly in quest of salvation, is for a people to be able to tell what are the true order & power of the Church of Christ, and to keep that order and power themselves, as far as can be discerned; for where these things do not exist in reality, the disguise can be detected, as will appear in the sequel.

10 It is therefore an invincible truth that no man who knows the true character of the Church of Christ will remain at any loss to distinguish it from all other associations when he finds it. But it is also true that it is easier, to get satisfactory information, than to submit to it, when offered; "Because the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be."

11 But considering the great importance of being able to discriminate between the spurious and true Church, we will state the evidence of character of the Christian Church in the following propositions, that the honest man may be informed, and occasion cut off from those who desire an occasion

12 Not that we expect what is here stated, to be cordially received by all, or by a majority; The testimony of Christ has always been opposed, and we look for it to be so still; There are yet those who stumble at the word being disobedient, and the way of life is narrow, now, as well as heretofore: but truth must prevail in the end.

13 The first proposition is this; Wherever the Church of Christ exists it is accompanied with such discriminating characteristics as are sufficient, satisfactorily to distinguish between those of whom it consists and all other people or professions on earth. Now unless this be true, all the marks of the true Church, given by Jesus Christ and his apostles, fall to the ground.

14 But by an appeal to scripture it is evident that the church is known and cannot be unknown, according to the language of Christ to his disciples, whom he was then training up as the initial members

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of his Church; "Ye are the light of the world. A city set upon a hill cannot be hid".

15 But this truth will be further illustrated and confirmed while we consider the second general proposition; That whereas the true church can be certainly known, the next subject to be considered is, What are those discriminating characteristics, by which that body can be distinguished from all others.

16 We will first state negatively: That it is not known by local situation. The Church of Christ is not limited to any part of the earth as the Jews were under the Law of Moses; as said Jesus "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father— But the hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him". "For, where two or three are gathered together in my name, there am I in the midst of them".

17 From this, however, it is evident, that where ever the body of Christ is, its members are all gathered into one, as will be further shown in its place. The body of Christ does not depend on any name which its members may bear, or by which it may be called; for many have a name to live and are dead; and it is no uncommon thing for the enemies of the cross to fix terms of reproach on those who live nearest to God. They shall revile you and cast out your name as evil.

18 In describing the body of Christ, we would not be understood, as rejecting, any real light or testimony from God, which any people may have received, because it is short of the full measure of christianity, but as acknowledging every degree of light and truth to its full extent. But at the same time, we cannot consider, any measure of light and power sufficient to characterize the Church of Christ which comes short of that character which Christ has given it.

R 19 John the Baptist was a man sent from God, was a burning and a shining light, and a very great and successful reformer, but he was not the Christ. And what was remarkable in his case, and distinguished him from most modern Reformers, he understood and acknowledged this himself. "I am not the Christ— One cometh after me who is preferred before me— he is the true and full light who coming into the world will enlighten the whole man (Greek— παντα ανθρωπον); will completely & fully instruct his disciples in the way of Salvation & Eternal life.

D 20 We do not wish by any means to cramp or restrain the spirits

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of men from improving every degree of light to the best advantage, to increase in the knowledge of God, and purity of life, or any good gift.

R Nay, we rejoice in the progress of light and truth among men, especially in an increased regard for the equal rights and privileges of all men, carried out by corresponding exertions, to actualize these great principles. Every aproach to the eternal principles of justice & Equality, is a step in the right direction, and leads men on towards that perfect equality in the enjoyment of all things which characterizes the Church.

D 21 The object of our labor is not to create parties and divissions among men, or in their so called churches, but to be in the number of the true and real followers of Christ, and to use our faithful endeavors, as far as our knowledge and duty extend, that others also may partake of the same blessedness which we so richly enjoy.

22 But it cannot be deemed uncharitable in us to require from every man who professes christianity, the genuine evidences of it, before we encourage him to consider himself a true & proper member of the christian Church; for evidently it can do no man any good to be seated in the guest chamber without the wedding garment; much less can it avail to any good effect to betray mankind with the notion that they have attained the true christian character when they have not.

23 In these cases, we judge it best by all means to honestly point out the way, as opportunity may serve, faithfully maintaining what is the character of the real christian, and what are the genuine marks of the true Church of Christ, and leave all men under the most forcible impression posible, as to these points — who are the body of Christ, what the true marks, and not to stop short of an inheritance with them: for that these are attainable and free to all, is just as certain as that they exist. Whosoever will let him partake of the water life freely.

24 The power and existence of miracles, are frequently pleaded as forming a prominent part of the character of the true Church, and particularly in these days when men are wakened up by the report of a new dispensation; and so far is this particular urged by some, that they appear to overlook with, neglect and even contempt every other part even those which the scriptures state as superior, and in which the main force of evidence consists, according to the scriptures.

25 Like the Jews who paid tithes of mint anise and cummin, and neglected the weightier matters of the law, judgment, mercy & truth.

R Jesus never said by their miracles ye shall know them but by their love one to another, and the apostle Paul expressly rejected miracles as proof of the christian character. "And tho I have the gift of prophecy, and understand all mysteries and all knowledge, and tho I have all faith so that

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I could remove mountains and have not Love I am nothing."
26 Great contentions animosities & bloodshed have existed for ages among professed christians respecting the church of Christ, who are its members and with what limits it is circumscribed; all about sentiments, opinions, creeds, faiths, speculative doctrines, and such other things as were in all respects foreign from real christianity.
27 And while these were carried on, professors, like the Pharisees who would strain out a gnat and swallow a camel, have missed the mark altogether— a humble submission and obedience to the example and precepts of Jesus the Christ, in which it could be said, and in which alone, To me to live is Christ, and to die is gain;
R That is, My life is devoted to the cause of Christ— to the promotion of his gospel, and to die for its advancement would be gain.
D 28 While men have been saying, Lo here! and Lo there! and the inquiry has been, Which of them all is the true church? they have overlooked the plain and simple answer of Jesus the Christ: None of them. "The days will come when ye shall desire to see one of the days of the Son of man and shall not see it." (Yea men shall long to see again such
R days, as of power over sin such righteousness peace & purity as existed in the days of the Son of man and of the primitive apostolic church, but shall not see them.)
D 29 "Then if any man shall say to you lo, here is Christ or there believe it not." These things prove unequivocally that Jesus foresaw that the days would come, when the Christ— the true church should not be known or exist on the earth, and no people were to be followed or be believed— not any man, because no man in those days would know the truth or keep it.
30 For a man of truth is to be believed, and the true followers of Christ are to be followed. "Brethren", says Paul, "be followers together [Greek, fellow imitators] of me, as ye have us for an example". Neither did Jesus ever say any thing to the contrary of this but confirmed it. "He that heareth you heareth me". and consequently it would be always right and safe to hear obey & follow a true disciple or follower of Christ.
31 But such were the days of false Christs & false prophets or teachers who say lo here! and lo there! And the very nature of the language shows that all should be in confusion; no one knowing what was gospel truth, or what to tell another; none knowing where to find Christ, or where to direct the enquiring soul. This total failure and falling away from the life & spirit of primitive christianity has been spoken of by the prophets, by Jesus, and by his Apostles and by some of them as having already begun in their days.
R 32 It would however be beside our present purpose to discuss this subject

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of the falling away in this place. We shall probably notice it more at large hereafter. As we have been noticing some negative evidences — things that do not belong to the true Church it may not be improper here to answer what seems a very puzzling objection to some against knowing with any certainty the character of a Christian or of the Church of Christ.

D 33 It is a saying of Jesus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one who is born of the spirit." It is argued that the Spirit is here compared to the wind, and the opperations of the one to the movings of the other, and as no man can understand accurately the moving cause & secret windings of the wind, so as to know whence it cometh and whither it goes; so neither can any one know the manner of the Spirits working, either in himself or others, and consequently no man can tell who is a christian and who is not.

34 We answer that this argument is altogether inconclusive; for let it be granted that the secret method of the Spirits working is unknown, it no more proves the opperations of the Spirit, and the subjects of those opperations to be unknown than the secrets of the wind being unknown, proves that no man can know when & where the wind blows. The text, therefore, unquestionably proves the contrary of the objectors theory or position — that as certainly as a forest or grove can be known to have the wind in it, by hearing the sound and seeing the movements of the trees, just so certain can the subjects of the spirits opperations be known: Tho the Spirit itself cannot be seen yet its power and effects can be both seen and felt as well as those of the wind: So is every one who is born of the Spirit.

35 Both the Church and its members are so far from being ~~known~~ unknowable, that nothing is more clearly testified in the scriptures than that they are known. Christians know themselves to be of God by the work of his Spirit in them, and the fruits which they bring ~~forth~~ forth. "Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit." "He that believeth on the Son of God hath the witness in himself". "And hereby we do know ~~know~~ that we know him, if we keep his commandments."

R And for the very good reason that there is no other Spirit power or principle that can enable any man to keep his commandments.

D 36 Christians also know others, and are able to distinguish who are christians and who are not, by their spirit and by their lives. Accordingly the apostle John speaking of the antichrists & christians distinguishes thus: "They are of the world therefore speak they of the world, and the world heareth them". We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth and the Spirit of error."

37 Thus there is union in all the work of God & among all the souls

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who serve him according to the gospel of Christ; no matter in what country they live, or by whatever reproachful names they may be called. If any therefore are uncertain who are christians and who not, or in other words who are the true church, it proves in the first place that they themselves who are thus ignorant are not Christians.

38 But the children of God are not only known to themselves and to one another ~~and to ~~ but the evidence is sufficiently plain to those about them. Not as tho the internal workings of the Spirit can be known and understood by the mass of mankind or any one in the unregenerate state; "for the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned.

39 Yet the fruits which appear are so rational that the understanding of natural men can apprehend them, so far at least as to be sufficiently convinced of the source whence they came. These fruits consist in the performance of their duty towards God, to one another & to mankind; and in the performance of these duties they cannot neglect a duty to themselves.

40 The first description of the church which we shall here state by which they are known, is their doing the will of God. Circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God is every thing". "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven— the church— but he who doeth the will of my Father who is in heaven".

41 This the language of Christ and his apostle who well understood the nature of the gospel, and not the mistakes of ignorance or enthusiasm. But as Jesus the Christ is he who first revealed the Father, and all christians own him as the head of the body, receiving all their knowledge of God as to salvation through his gospel, we here proceed to state.

42 That the fruits of the members of the church by which they are known and distinguished from all other men are found in keeping the commandments of Christ and doing his will: short of this, in vain do any pretend to be members of Christs body. "Ye are my friends if ye do whatsoever I command you" If ye keep my commandments ye shall abide in my love, even as I have kept my fathers commandments & abide in his love". If a man love me he will keep my sayings".

## Evidences

48 "Therefore whosoever heareth these sayings of mine and doeth them I will liken him to a wise man, who built his house upon a rock: & the rain decended & the floods came, and the winds blew, and beat upon that house; and it fell not: for it was found upon a rock"— the rock of obedience. "And every one who heareth these sayings of mine and doeth them not, shall be likened to a foolish man, who built his house upon the sand"— the sand of disobedience.

44 These are the terms, and these only which Jesus proposes to any man who will be a partaker with him, and all other plans or schemes, however specious and flattering, are nothings but the workings of antichrist, contrivances of men who know not God nor Jesus Christ whom he hath sent, and therefore have no power over sin, yet claim a share in the kingdom of God.

45 Thus through false apostles and deceitful workers, it has been so universally taught that christians transgress the commandments of Christ as well as others, that the law and rule of Christ are made void by tradition, and it esteemed a gross heresy, a pernicious enthusiastic flight, for any man to teach that christians correctly keep the commandments of Christ.

46 This however was not esteemed a heresy by the apostle who wrote of bringing every thought into captivity to the obedience of Christ. How different from this is the language of those who maintain that they and all others transgress the commandments of Christ ever day, in thought word and deed! Will any one suppose that they ~~[illegible]~~ serve one and the same Lord?

47 But no man who commits sin can keep the law of Christ, as he says, "Whosoever committeth sin is the servant of sin", and "No man can serve two masters." Again it is written, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death or of obedience unto righteousness?" This then is the unequivocal distinction between the members of Christs body and the rest of the world.

48 Now that which is manifest is no longer a mystery, no longer unknown, Whosoever is born of God doth not commit sin— In this the children of God are manifest and the children of the impostor. [Gr. του διαβολου] This is the sweeping rule of Christ and his apostles which puts a period eventually, to all the contention and debates about, Who is a christian and who is not.

49 All therefore, which is required of any man, in searching for the true church, is to find a people who bear a bold and living testimony against all sin, and confirm their testimony by their sinless lives: He may set all others aside as falling short of the mark.

# Chapter XIV.

## Some objections against the sinlessness of Christians answered, and the point confirmed.

D 1 The thought of God's having a people on earth, in whom he dwells as his holy temple, and who do not commit sin, is so far out of the sight and remembrance of professors, that the very idea will appear to many of them romantic, and the most explicit declarations of scripture appear to have lost their edge, so that a few undefined old phrases to which they have been accustomed, partly scriptural and partly not, are sufficient with them to counterbalance all the testimony of Christ and the apostles.

2 Some also who possess a respectable degree of honesty & candor, may, through the influence of prepossession, and deficiency of information, be not altogether clear in their judgment. We shall therefore for the sake of such, and for all who desire fuller satisfaction take notice of some of the most plausible objections.

3 The apostle John has written; "If we say we have no sin we deceive ourselves, and the truth is not in us." Hence it is argued that no man can be free from sin; for if any man should say, I have no sin, or I am saved from all sin, this text, say they, would prove that he is deceived, and the truth not in him.

4 For the apostle said we, "If we say we have ~~not sin~~ sin, we deceive ourselves & the truth is not in us; and surely if any man could become free from sin, it would be an apostle, and if any among them, the beloved disciple John. To a man unskilled in the use of language, this is quite a specious objection; we have therefore stated it in the strongest terms, that it may be effectually removed.

5 The apostle had just stated the condition of those who walk in the light, that the blood [life] of Christ cleanseth them from all sin. But he well knew the enmity of the Jews and others against Christ, as well as their pride in presuming they are not sinners, and therefore had no need of being cleansed. He therefore adds; "If we say we have no sin we deceive ourselves and the truth is not in us." If we, or any of us, or any man (let it go to the full extent) should say we have no sin, and therefore have no need of Christs gospel, he deceiveth himself.

6 The apostle evidently alludes to those who had not confessed, and tried to excuse themselves by saying they had no sin. That this is the purport of the apostle's statement, is sufficiently plain, if we attend to the following words; "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness". And then the matter is changed from the present to the past; If we say we have not

## Christians not Sinners

sinned we charge him with falsehood and his word of truth is not in us".

7 But no more talk of being deceived by saying we have no sin after the confession, forgiveness, and being cleansed from all unrighteousness. It would nevertheless be false, even then, to say we <u>had not sinned</u>; for one who is saved from sin ever so completely, cannot say he has not sinned for if he had not sinned, he had not been cleansed from sin, and had no need of a savior — no need of Christ or his Gospel.

8 The apostle therefore by saying in such a connection, "If we say we have no sin we deceive ourselves", no more proves that to be the case with christians, than it proves, that if a man is once a sinner he must so remain: But Christ is manifested to take away our sins. Besides; to construe this passage as proving that christians commit sin, excludes the same apostles testimony on this subject by exposing him to a contradiction; because he has so explicitely stated at length, that they who are born of God do not sin.

9 As to his saying "<u>we</u>", it is no more than a familiar mode of speaking common to the apostles. Thus James, speaking of the tongue says, "Therewith bless<u>we</u> God, even the Father; and therewith curse<u>we</u> men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." Likely none will insist that the apostle James was one of those who took part in such cursing, and yet he says <u>we</u>, in as pointed terms as John.

10 Another portion of scripture which many ply with great confidence to maintain that Christians commit sin or live in it, is that of Paul, where he says, "For we know that the law is holy, but I am carnal sold under sin", and more to the same import. (Ro. 7:14,24) This, however is a portion of scripture whose meaning is in dispute among the sectarians themselves; so that their own testimony does not agree in regard to it. John Wesley and his followers have maintained vigorously that the apostle did not there speak concerning himself or describe the christian, but the convinced sinner.

11 Doctor Philip Doddridge notwithstanding his creed was on the side of the common error, that christians commit sin, tho unwillingly, candidly observes in his notes on this text, "The <u>apostle</u> here, by a very dexterous turn, changes the person and speaks as of himself. This he elsewhere does when he is only personating another character. And the character here assumed is that of a man first <u>ignorant of the law</u>, then <u>under it</u>, and sincerely desiring to please God, but finding to his sorrow the weakness of the motives it suggested, and the sad discouragement under which it left him;

12 And last of all, <u>with transport discovering the gospel</u>, and gaining pardon and strength, peace and joy by it. But to suppose (Continues the Doctor) he speaks all these things of himself, as the confirmed christian, that he really was when he wrote this <u>epistle</u>, is not only foreign, but contrary to the whole

scope of his discourse, as well as what is expressly asserted Chapter 8: 2" "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin."

13 Osterwald says. "This is a chapter which ought to be well understood, and which must not be misapplied. For this purpose it must be observed, That the apostle represents in his own person, in a figurative way of speaking very usual with him, the condition of a man who is under the law; and who not having faith and the spirit of Christ, is a slave to his passions." Thus this scripture is judiciously taken out of the hands of the abettors of the doctrine that christians are not free from sin, by men of their own faith.

14 But Paul is again introduced by some as a christian who is plagued with the power and vigerous working of inbred corruption, as in these words; "And lest I should be exalted above measure, through the abundant revelations there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure". This thorn in the flesh, it is pleaded is "remaining sin" with which he had to contend.

15 But it might be asked, why is it said to be given him? for if it is remaining sinfulness, it was with him all along: Besides; a thorn in the flesh must be painful to the flesh, as this no doubt was for the purpose intended; but sin in nature or works, is not painful to the flesh; it is what it loves as being of its own kind, its own offspring.

16 Paul was no better than Jesus his forerunner and example who "learned obedience by the things he suffered", and by his own account this thorn was given, for the purpose of humiliation, contrary to any effect of sin. Should this thorn be understood to be the judaizing, and otherwise corrupt teachers, who gave Paul so much tribulation, the Greek text would not by any means contradict the idea.

R 17 "There was given to me a thorn in the flesh, the messenger of Satan (Gr. ΑΓΓΕΛΟΣ ΣΑΤΑΝ an angel-satan, but as satan is an untranslated Hebrew word, שָׂטָן, which signifies an adversary, opposer & was translated in Greek by the LXX. by ΔΙΑΒΟΛΟΣ the accuser or impostor) that he might buffet me, lest I should be exalted above measure". But it would be beside the present purpose to enter into a full investigation
D of what this thorn was: it is enough to be satisfied that it was not sin in him.

18 Paul, in his epistle to the Romans has in the most explicit terms declared, that they who are in Christ, that is, who are true Christians, are dead to sins, so as to live no longer therein, and are already free from it. "What shall we say then? Shall we continue in sin that grace may abound?

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It cannot be (Gr. μη γενοιτο)! how shall we who are dead to sin live any longer therein?

19 "Know ye not that so many of us were baptized into Jesus Christ," i.e. into the spirit of his dispensation, "were baptized into his death"? not into water, but into the same death to sin, which he died. "Wherefore we are buried with him by being baptized into his death; that like as Christ was raised from the dead by the glorious power of the Father, even so we also should (by the same power) walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection".

20 Here the end of Christ's death and resurrection is stated in plain terms to be our dying with him, that is, to sin as he died, and rising with him, or walking in newness of life; if therefore we be in Christ, and not dead to sin, and consequently do not walk in newness of life, the end of his death and his rising again is lost; Christ has died in vain, we are yet in our sins and he has failed in his undertaking.

21 It is vain to argue that these happy effects are to take place at some future period, for the apostle brings the matter right down to the present time, to take effect now and "henceforth", as the foundation work of future increase and glory. "We who are dead to sin — are buried with him — "knowing this that our old man is (already) crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin". That is, as we are.

22 And then on that position, that we are dead with him, he grounds the argument of our living as he lives; that is, to God — in the Spirit — in the resurrection or newness of life. "Now if we be dead with Christ we believe we shall also live with him. Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth he liveth to God. Likewise reckon ye also yourselves to be dead indeed unto sin, (not in name, or in prospect) but alive to God."

23 It might be asked, Why should he counsel them to recon themselves dead to sin, and alive to God, if they were not so "indeed" & in truth? Or did he believe that to esteem themselves what they were not, or could not be would be for their edification? But it was reasonable to encourage all who believed to live up to, & inherit their privilege as Christians.

24 The learned student of Edinburgh, MacKnight, on the passage; "Whosoever is born of God doth not commit sin"; which he renders; Whosoever is begotten of God doth not work sin", has the following remark. "By translating ὁ ποιῶν ἁμαρτίαν doth not work sin, according to the true import of the phrase, the argument drawn from this text in favor of the sinless perfection of the saints is precluded".

25 By this gloss he has aimed to prove, that all a christian can gain

in the present stage of action is, to not make a trade or business of sinning; or to "sin with a gracious reluctance", or to "not sin willingly", as often expressed: for should we take his comment in an acception more favorable to him, it must loose all its force; because, to understand his phraseology, "Doth not work sin", as meaning Doth not sin, or doth not commit sin at all, would be to make him acknowledge the doctrine which he aimed to overturn.

26 But the nakedness and impotency of his criticism might have appeared to himself, had he been critic enough to inspect with some discernment the next clause of the verse; "For his seed remaineth in him, and he cannot sin [δ δυναται αμαρτανειν] because he is born of God." Or this; "Whosoever sinneth [πας ο αμαρτανων] hath not seen him neither known him".

27 Or had he attended without prepossession to another phrase of the same apostle on the same subject. "We know that whosoever is ~~known of him~~ born of God sinneth not: [πας ο γεγεννημενος, every one who is born, or hath been begotten, ουχ αμαρτανει sinneth not or doth not sin] but he that is begotten of God keepeth himself and [ο πονηρος] the wicked [propensity] toucheth him not:" [ο γεννηθεις, one who is a subject of that birth or begetting which is of God.

28 According to our author's reasoning, we may conclude that a christian of his sort is about on equal standing with a devil with respect to the commission of sin; "For", it is written, "the devil [ο διαβολος the impostor] sinneth from the begining; [αμαρτανει;] but whosoever is begotten of God; every christian, tho he doth not work sin; [αμαρτιαν ου ποιει] yet according to him, he sinneth; [αμαρτανει] and that is all that is charged against the devil so that our author's christian is just equal to the devil, except that the latter may be the oldest and most deliberate sinner.

29 Such labored and unnatural turns; such flimsy shifts & forced constructions, in the writings of learned & studious men show the amazing influence of systematic prepossession, and the indispensable necessity for the light of the Spirit of truth in those who would give a genuine and liquidated explication of the scriptures. The language of the apostle is explicit plain and simple that they who are born or begotten of God (for the Greek word is the same) "do not sin".

30 After all; people are so fond of a pretext for living in sin, of a name to live while they are dead in sin and not to sin, and especially, so unwilling to take the conviction that they only are the true church of Christ who are free from sin, that some will still raise objections, as we have heard; "May not people be deceived, and think they do not commit sin when they do"?

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31 This objection, weak as it is, we have heard from the mouths of professors of great zeal, and no contemptible degree of respectability. But be that objection as it may, there can be no deception in the strongest confidence that they who are visible sinners, they who are conscious to themselves that they are sinners, and under that impression, are habitually praying to God to forgive their daily transgressions, are none of them Christians.

32 Neither can there be any deception in setting aside those bodies of people whose creed it is that all men commit sin, even after they are born of God, as being none else than branches of antichrist. If people may be deceived where no sin appears and none is acknowledged, no deception need be dreaded where it is manifest, or where it is acknowledged to exist. If wolves may appear in sheeps clothing sheep do not appear in wolves clothing.

33 But let it be considered against whom this objection is leveled: not man but God — not a scheme of men but the teaching of Christ. If the rule of Christ and his apostles be deceptions, if his teaching be unsafe, it is time it should be rejected, and a true & safe rule established. But if Christ is a true teacher, there is no deception in the case; his word and those of his apostles put the matter out of doubt.

34 "If a man love me he will keep my word — He that loveth me not keepeth not my sayings. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit. "He that followeth me shall not walk in darkness, but shall have the light of life". "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

35 Now who will pretend to be christians and not love the brethren? Yet many if not all who profess in the various denominations called christians, complain of getting into darkness, and being in great darkness Let all men speedily determine who are the true witnesses, Christ and his apostles, or these dark souls.

36 But it is pleaded that the rule of Christ and his apostles is true and safe enough, but the danger is in the weakness and inability of men to comprehend it. Some plead thus, saying, "The is true but we are false — the wrong is all in us. This objection reflects just as much dishonor on Christ and is just as weak as in any other form for Christ gave his instructions for the use of men, just such as they are, their weakness, darkness and loss being all included, that they might be delivered from error & darkness, walk in the truth & know it to their satisfaction.

37 "For the Son of man is come to seek and to save that which was lost." And again, "The Spirit of the Lord is upon me because he hath anointed to preach the gospel to the poor, he hath sent me to heal the broken

hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord".

38 Now to suppose any failure of the gospel of Christ because of the weakness, simpleness, or blindness of men, is to impeach the character of Christ as an unsafe and incapable teacher, That is an impostor in as much as his avowed commission is to relieve men in that condition.

39 Cease then to contend against the benevolent & heavenly teacher who makes the way so plain, That he may run that reads it — That way he in which the wayfaring man tho a fool shall not err, and acknowledge the truth. Lay aside all pretentions to be christians, until ye get the faith & work that will stand the test.

40 Ignorance of the life and power of the gospel may lead some to conclude that deceivers may live so like true christians, that they cannot be known, or fully distinguished. This conclusion will be granted provided it is made appear that unregenerate men can every way equal the christian in all the externals of life, or that the lives of christians are not such as cannot be imitated by the strictest rules of morality or greatest exertions of wisdom and and prudence of natural men.

41 If the external and visible lives of christians are not such as cannot be imitated, they cannot be distinguished from others; for if deceivers or any other class of the children of this world can produce as good fruits and consequently as good evidence of christianity as the true hearted christian, they will have as good a claim to the character as others.

42 Consequently this will prove conclusively that Christ and his religion has done nothing for mankind, since they can do just as well without as christians can with it. Moreover Jesus Christ and his apostles must be found at least inadequate if not false teachers since they propose a rule and gave instructions which are insufficient and a consequent imposition.

43 But as this will not be insisted on or even granted by those who profess to believe on Christ, we shall persist in proving according to their words that the true Church can be known and distinguished from all others, and that it can be neither imitated nor counterfeited.

# Chapter XV.

## Inimitable Love & Union exist in the true Church

2 1 The same rule of judgment and the same marks by which christians know themselves and know one anither, so as to apprehend the church of Christ collectively, serve in the main to prove to the world and to all men, who are the true church. For notwithstanding the wicked may call them devils and reproach them as deceivers, because of the very evidences of Christianity which they manifest, such are these same evidences that they must finally be confessed to proceed from a superior source to human wisdom and human art.

2 Therefore, "Beware of false prophets who come to you in sheeps clothing, but inwardly are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit— Wherefore by their fruits ye shall know them. (Matt. 7: 15 &c)

3 No doubt false prophets or false professors may appear with great zeal and make a fair show; but they can nevertheless be known; for by their fruits ye shall know them. Now these fruits can be known and distinguished whether they be good or bad, else an appeal to them as the criterion by which to distinguish the true teachers or church from the false would be useless.

4 Thus it is written; "In this the children of God are manifest and the children of the devil" [Gr. τοῦ διαβόλου the impostor — "children of the impostor" is a Hebraism for impostors, false teachers] who soever doeth not righteousness is not of God, neither he that loveth not his brother." Here is the evidence; "Love is the fulfilling of the law"

5 So also the substance and work of the gospel appear to concentrate in nothing so much as love; "For in Jesus Christ— in his institution or gospel— neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." "Now abideth faith, hope and Love, these three but the greatest of these is love." "If a man love me he will keep my words and my Father will love him, and we will come to him and make our abode with him."

6 "God is love, and he that dwelleth in love, dwelleth in God & God in him." "Behold if God so loved us, we ought also to love one another." These scriptures, and a multitude more, show that the substance and work of the gospel consist in love. Therefore said Jesus the Christ, "By this shall all men know that ye are my disciples, if ye have love one to another.

# United

7 Men are so tenacious of that kind of sense that the christian principle is so hidden a matter as not to be known by any means, that many will probably conclude, that nothing can be determined by this love; for who knows, say they, whether a man's professed love to the brethren be genuine or not?

R 8 The very ground of this state of ignorance among men on this subject is their total destitution of true christian love. This love is a living active principle, so efficatious and decisive in its effects that it can not be concealed. It dissolves all the old bonds & ties which connect men in the flesh by filling them with a higher and holier influence — an impartial & unselfish Love.

9 It overpowers men's partialities, their covetousness and their lusts and brings them into new and <u>visible</u> relations one to another, which must, and cannot fail to distinguish them from all other people. Instead of father, mother, brother and sister in the partial ties of blood relation, it is impartially loving all who do the will of God, as fathers, mothers, brothers & sisters in the pure and spiritual relation of Christ's gospel.

10 Thus they carry out actually and visibly the doctrine and example of Jesus. When one informed him, saying, "Thy mother and thy brethren are without desiring to see thee". He said who are my mother and brethren? and looking round on <u>his disciples</u> he said, Behold whosoever <u>doeth the will of my father</u> in heaven the same is my mother sister and brother".

11 It is the uniform custom of the children of this world — of all who are strangers to gospel love, to accumulate all the personal wealth they can — to keep what they have got & get what they can — to add house to house and field to field to the full extent of their ability; but when once one of them is so happy as to find the "goodly pearl" of true christian love, he immediately "<u>sells all</u>" that he may possess that pearl.

12 And can this sudden change — this total "<u>conversion</u>", not be <u>seen</u> by his neighbors? Indeed it can not be hid. This is the visible and energetic working of Christian love. And tho some of his neighbors may be offended & others say he has turned fool or gone crazy yet they all inwardly know that he is acting from a principle entirely different from that of a covetous sinful selfish world, and may take knowledge of him that he has been taught of Jesus.

2 13 Now the product of love in the members of Christ's body, and that also by which the world are to believe and know them to be. The people of his love is <u>union</u> — such union as the world know not.

# Inheritance

14 Thus Christ prayed "That they all may be one as thou Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one. I in thee and thou in me, that they may be perfect in one; and that the world may know that thou hast sent, and hast loved them as thou hast loved me".

15 This then is the state of the church of Christ here on earth, in sight of the world, that they might know the work to be of God. This evidence, in the estimation of Jesus Christ is sufficient to convince the world, who are the people of God's love; and who is he that will scruple the propriety of his judgement. But where such union does not subsist as proves the present agency and indwelling of the Spirit of God, the evidence of Christianity is wanting.

16 This union is of a different nature, separate and distinct from all the union which can possibly subsist among the children of the flesh, professed christians or others: "The unity of the spirit in the bond of peace". Therefore it is that true believers are able to maintain and increase in that union which the world cannot touch nor imitate, gathering together nearer & nearer as they increase in the work of God.

17 "Now therefore we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temply in the Lord; in whom ye also are builded together, for a spiritual habitation of God."

18 Numerous other passages might be quoted to prove that christians are united by one Spirit into one body as the habitation or temple of God. And as like causes produce like effects, the unity of the Spirit within produces unity of operation without; for as is the fountain so is the stream. Therefore it is that believers, having all received the One Spirit, are united in a manner and degree which the world, who have not that Spirit, cannot imitate, and the rule of Christ is proved true by experiment.

19 Thus also it took place in the days of the apostles; "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common: and with great power gave the apostles witness of the resurrection of the Lord Jesus Christ; and great grace was upon them all."

20 "Neither was there any among them that lacked: for as many as were possors of lands or of houses sold them, and brought the prices

# United

of the things which were sold, and laid them down at the apostles feet: and distribution was made to every one according as he had need (Acts 4. 32-4)

21 Thus the church and people of God are united in one body and in one Spirit and have all things, a common interest and common inheritance in all things, whether temporal or spiritual. And all those who yield to the truth of God, influenced by the same Spirit, know nothing better to do with all they have and are, than to give all up to God; that is, to his people, for this is to give it to him, as it is written; "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.

22 The world have no such union, neither can they have because they are governed by a different principle; incapable of producing it; not a principle of purity in the Spirit, but a fleshly principle of selfishness & lust, as it is written; "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world.

23 God is Spirit, and when man fell from God he fell from the Spirit into the flesh; hence the flesh is considered as being in opposition ~~in opposition~~ to the Spirit. God is Love and therefore when man fell from God, he fell from love into lust. The love of God unites, but the lust of the flesh separates and divides.

24 "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" The world therefore cannot live in a joint interest or union; jealousies and divisions arise too easily, because they are in the flesh, and walk as men, that is, in the fleshly selfish nature of men. "For whereas there is among you envying, strife and divisions, are ye not carnal and walk as men".

25 Therefore, to avoid these dissensions as much as possible, and to partake such comfort as Esau's portion, the earth, gives the people of the world find it expedient to keep a convenient distance apart, at least so far that everyone can have his own moity separate and unmixed with that of his neighbor or even his brother professor of the same sect.

26 And if at any time two or more unite in trade or business it is on the principle of each one advancing his individual profit, better than in any other method, still keeping the the dividing line marked.

27 And whatever small digression from this general state of

things, may happen in a few instances These do no honor to christianity nor are they any proof of its being possessed; for those who make no pretense to the profession, and some of them to even the belief of it, equal, if not exceed the boldest professors among the sects of reputed christians.

28 This, that all those professors fall short of the mark and never have attained to true christianity, because, all they do can be equaled and in many instances surpassed by men who do not pretend to be influenced by any thing more than natural reason.

29 Thus Father and son must divide, as one, particularly the latter, concludes it is for his individual advantage. Brother and brother must part, lest one should oppress the other or take some undue advantage of him; and too, their families are in danger of disagreeing— their love is warmest at a distance.

R 30 Thus the selfish principle reigns, divides and scatters, while the self-denying, brother-loving principle of the gospel gathers its subjects more and more into one. But the nominal professors and D their brother professors must be apart; and count it a great matter, if they can live in one neighborhood and have no jars; and perhaps boast of what brotherly love is among them.

31 But let them come in contact; let them take each others property and deal it out to their families indiscriminately as every one hath need; or let one come to another and ask favors of value from day to day and say nothing of any retributions; or even let them enter into a stipulation to be thus liberal and disinterested with each other and the scale will soon be turned; jealousies will arise, and all their christianity cannot prevent dissensions. And frequently the law and the civil tribunals of the world are invoked to settle the disputes.

32 That the primitive believers at the day of pentecost and afterwards did exhibit the most incontestible evidence of their love one to another, when they were of one heart and of one mind, having all things common and dividing their substance as every one had need, and that this love was superior to any degree of love or union found among any other people, none will perhaps deny. And by parity of reason it will be granted that where the same love and union are found, there the same spirit rules.

33 At this instant, the same essential and distinguishing characteristics, once exhibited by the primitive believers, are exhibited by the believers of the present day, who have received the faith of Christs second appearing. Hundreds! Yea thousands in America, happy land of liberty live together in large families, to the number of 40, 60 and sometimes a hundred or more, as brethren and sisters.

34 And a number of such families form societies and live in peace &

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harmony, bound together by no other bond but that of love. On what principle can such a work be effected except on that superior love of the gospel which influenced the primitive christians to become of one heart and one soul?

35 At the day of pentecost and afterwards there were Jews, Greeks Barbarians, bond and free bound together by the bonds of love visibly manifested by union and agreement to the astonishment of the beholders here are the same works, visible to all, of that superior love manifested in a manner equally striking.

36 People in large collections, living in peace and harmony, people brought up in different countries; naturally different in their dispositions, different in their educations; their manner of living, their plans of economy, their degrees of industry & degrees of wealth: Naturally proud, covetous and self-willed; tenacious of their own plans, and possessed of every other disposition which prompts the children of men to hatred, varience and the perpetration of evil actions.

37 How are these fashioned alike? On what principle are they united? Let an enlightened conscience answer, and it will say; <u>On no other than the present opperation of the Spirit of the One Living and only true God</u>. This is the work which carries the palm.

38 And we may victoriously say of it; "Where is the wise man? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by their wisdom knew not God, it pleased God by the foolishness of preaching [by the preaching of what they call foolishness] to save them that believe".

39 "For the Jews require a sign (and so do our nominal professors) and the Greeks seek wisdom, but we preach a crucified Christ, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called both Jews and Greeks Christ an exhibition of the power of God and the wisdom of God."

40 If people, therefore, in these days demand a miracle, here it is; a work, even a marvelous work, out of the ordinary course of nature contrary to man's lower propensities, as much as for water to run up stream and which cannot no otherwise be accounted for than by ascribing it to the present agency and inworking of the Spirit of God — the very same that wrought a like work in the primitive Church.

41 Yea here is a miracle which cannot be imitated — of a spiritual nature — an abiding miracle, containing the essence of the gospel of the kingdom of God — a miracle confessedly superior to all

miracles of another kind. "Love never faileth: but whether there be prophecies they shall fail; whether be tongues they shall cease; whether there shall be knowledge it shall vanish away — and now abideth faith, hope and Love, these three; but the greatest of these is Love".

42 It is a question with some, whether the system of religion, proposed, taught and exemplified by Jesus the Christ, leads to so great a union as to possess a joint interest in all things, as well temporal as spiritual; or whether it is necessary to practice such a union in order to be christians indeed?

43 I candid attention however to the following doctrine of Jesus, in addition to what has already been considered will sufficiently dissipate all doubt on that point. Jesus said, "There is no man who hath left house or brethren, or sisters or father or mother, or wife, or children or lands, for my sake and the gospels, but he shall receive an hundredfold now in this time, houses and brethren, and sisters and mothers, and children, and lands, with persecutions, and in the world to come eternal life".

44 But how can they who forsake all for Christ's sake and the gospels, receive an hundredfold in this time, except only on the principle of a joint union and gospel equality? How could a believer possess an hundredfold of houses & lands, except only on that principle in which he could possess all that which his brethren possessed, while they also possessed the same in joint union? For a hundredfold of private property is out of the question; not only in fact but in theory; common sense forbids it.

45 If any argue, that the promise of Christ relates to the superior degree of comfort enjoyed in their former relations & possessions; it may be asked, Where is the society of professors whose members are not heard to complain, murmur and fret at their temporal inconveniencies, wants, losses and disappointments, as much as other people?

46 Where are the professed Christians, who enjoy a hundredfold more comfort, union and peace with their kinsfolk? And if they do not, according to their own method of reasoning, it is either because Christ has been faithless to his promise, or they have not complied with his conditions, by forsaking all.

47 But that this cannot be the meaning of this promise, is proved from this, that when a man forsakes all for Christ's sake, or for the Gospels, he incurs the enmity of his kindred on that account, instead of their increased love. "For", said Jesus I am come — it will be an effect of my coming & promulgation of the gospel — "to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.

48 This shows that to forsake all for Christ is something real, not in word and in tongue, but in work and in truth, something manifest to the kindred and family, which engages their resentment; and therefore, that the brethren

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and sisters and mothers and children as well as houses and lands are not according to the old order of natural relations & selfish possessions at all, but according to the order of Christ, whose kindred are those who do the will of his Father, & possessions such as are possessed in common.

49 Accordingly the promise includes no wife, tho the forsaking does, and for this reason that the works which are appropriate to a wife according to the old order have no part in Christ, R (no place in his institution or gospel which is a work of regen- egeneration— a work of self-denial and the cross— a work of crucifying the flesh with the lusts thereof & not of gratifying them.)

D 50 But further; How can any be said truly to forsake all for Christ while they continue to hold and enjoy them as formerly at their individual disposal, and there being no discoverable difference between their claim & usage of the same kind of possessions, and the same claim and usage by those who make no pretense to having forsaken all for Christ? Are these words of Christ so meaningless that no visible distinction is made between those who conform to them and those who do not?

51 These things show what the truth is; that those and those only who have forsaken all according to the true meaning and intent of the promise of Christ, can and do enjoy an hundred fold more satisfaction than formerly, and that there is no way in which a man can forsake houses and lands, brethren & sisters, fathers and mothers, and at the same time receive an hundred fold according to the promise of Christ, but by renouncing his former selfish disposition & claim.

52 This he must do in heart and practice, with all the gratifications pertaining to said claim, and then coming into a joint union & interest, in which what is possessed by an individual, is possessed by the whole, so that a just and impartial equality reigns among the whole, and those who were rich or poor, now share an equal and universal privilege.

53 Granting therefore, what some claim, that the promise in consideration, is expressed in figurative language, it admits and requires an acceptation as literal as can be expected in representing spiritual R things by natural. All the figurativeness that exists here is simply to apply the names which represent natural relations, as brother, sister father mother, to spiritual relations; and this is done by all denominations.

54 All sects of professors, use this figure in relation to their members calling them brothers, sisters, fathers and mothers in the spirit. The simple truth is that Christ promised all who would forsake their natural relations for his sake & the gospels should, instead thereof have an hundred fold of spiritual relations; and the same with respect to for-

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taking the selfish possession of houses and lands — they should possess an hundred fold of these held in joint union.

55 Nothing is more evident than that Jesus contemplated the establishment of just such a join interest by his disciples and followers when he so specifically made this promise, and it affords one of the strongest proofs of his devine inspiration and prescience, when we consider with what promptitude and ampleness this promise was verified within fifty days after his ascension.

56 Altho Jesus had previous to his crucifixion, and again immediately after his resurrection, told his disciples to go into all the world and preach the gospel to every nation, yet he strictly enjoined it on them to tarry at Jerusalem till they should receive this effusion of the Holy Spirit which should enable them to establish this joint inheritance and thus to fulfill and stab his promise and lay an ample foundation for the faith and assurance of all men, as well as an example and specimen of his kingdom or institution — a visible result of the religion which he had lived & died to introduce among men.

D 57 Another passage of scripture which will not admit any acceptation except such as supports the faith of an union of interest, and is as free from figure in itself and in its connection as perhaps any language can be, is this; "It remaineth that both they that have wives be as tho they had none; and they that weep as tho they wept not; and they that rejoice as tho they rejoiced not; and they that use this world as not abusing it: for the fashion of this world passeth away.

58 How can this scripture be fulfilled in any people except those with whom an union in joint interest subsists and an impartial equality reigns? How can a man buy and be as tho he possessed not, and the fashion of this world pass away, when he buys for himself distinctly from his brethren? or to hold at his own individual disposal? For tho he should be somewhat liberal in the use of his possession, it is all within the compass of the fashion of this world.

59 Some argue that the apostle had respect to the state of men after the dissolution of the body. But what concern have disimbodied spirits with buying and selling? or with using this world? And if the argument be stated thus That those who now buy, will then be as tho they passed not. That is not what is said; and his meaning is best known by what is said.

60 It also represents the apostles language weak and futile, to make him say of those in a world of spirits that they are as tho they possessed not, when it can not be said that they either use or possess this world in any sense whatever. Besides, the reason annexed for that state of things which the apostle describes is not because ye go out of the world, but, because the fashion of this world passeth away.

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61 Now the fashion of this world, as is well known, is, for those who have wives to be as though they have them, using them in that which would be unjustifiable to make common; for those who buy to possess and be as tho they possessed, holding their possessions in their own peculiar right; and for those who use the things of this world to do it according to their own pleasure, without proper regard to the love of God, their brother, or the cause of Christ.

62 Whereas in the church of God, those who come into union, if they have wives, with Peter they forsake them, and no longer make any use of them which would be unjustifiable if they had never been their wives. So that they are litterly as tho they had none.

63 And in them is fulfilled the scripture which saith "Marriage is honorable in all and the bed undefiled," because they abstain most rigidly from all works pertaining to marriage, which, by the practical testimony of all people by their concealment, are dishonorable, and which alone ever defiled the marige bed. And this is the only admisable acceptation of that scripture, because it is manifest from the law of Moses, that no married Jew kept his bed undefiled.

64 Also those in the church are as tho they possessed not, because they only possess in common with their brethren, and claim no private property: as having nothing yet possessing all things. Love seeketh not her own: Let no man seek his own welfare only but every man that of another also.

65 For the man who has forsaken all for Christ, has taken up his cross and followed him, and has found that treasure which is with Christ and endureth to eternal life, is not careful or even willing to inherit any separate treasure, or estate either real or personal. Nevertheless it is not the faith nor practice of the church to require any man or people to make a sacrifice or surrender of their temporal interest to the common use of the society contrary to their own faith and choice.

66 It is only the practice of those whose faith and love prompt them to do so voluntarily; who have maturely considered the the subject, and believe such sacrifice & common inheritance to be for the honor of God & his gospel, as well as for their own best interest, because they desire to inherit substances. Until their faith is thus ripe for joint interest believers are admitted to a free privilege in spiritual things, notwithstanding their separate interest.

67 Again, if in the order of a joint union in Christ they use temporal things, they do it to the noble and superior purpose

of subserving the work of God to the edification of his church. Whether ye eat or drink or whatever ye do, do all to the glory of God: this therefore is using so as not abusing.

68 A consideration of the new heaven and new earth may serve as a further confirmation and illustration of the order of the church in a joint union and interest. For what can mean these new heavens and new earth but a <u>new spiritual and temporal economy</u>? Or will any be so weak as to suppose they mean the litteral creation of another heaven and earth?

69 But the truth may be illustrated in this particular by the case of a man in Christ— that is one who has truly come into the institution of Christ— a christian. He is said to be a <u>new creature</u>; not because their is any change in his identity; he is the same person as before having the same soul and body.

70 The change is not physical; he has new affections, new objects of pursuit & is converted from the desires of the flesh to those of the spirit, from the old order of things in Adam to the new order of things in Christ, having renounced and put off the old man with his deeds which are corrupt according to the deceitful lusts, and put on the new man which in conformity to God is created in righteousness and true holiness.

71 So when Christ possesses that kingdom on earth, and every individual in it is thus renewed— created anew in Christ Jesus, such a happy change in spirit will be produced, and, as the effect thereof, such an entire change in temporal economy, as is fitly represented by new heavens and a new earth. (Especially is this applicable when we consider that it is said that in this new heavens and earth shall dwell <u>Righteousness</u>, Righteousness radically signifying <u>Equality</u>.)

72 Another promise is. "<u>He that overcometh shall inherit all things</u>." This promise is made to every individual overcomer; and therefore shows that a joint union and equality is the very order of heaven itself, and is therefore the true character and proper order of that kingdom for which Christ taught his disciple to pray, in which the will of God is done on earth as it is in heaven.

73 For short of such a state of things no true and reliable distinction can be made between the false prophets and the true, or between the the wolves and sheep: neither can there be a true distinction between the churches of anti-christ and the church of Christ.

74 Thus we have stated in some leading particulars the true characters of the church of Christ, according to the scriptures, and shown the evidence by which they are to be certainly known and distinguished from all other people, which consists of love and union not to be imitated nor counterfeited.

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Thus we have stated, in some measure

75 No doubt many of the carnally wise and learned among the professing world will sneer at this evidence and these statements, as being inferior and trivial, because out of the line of their high sense and exalted notions of christianity, according to their own worldly wisdom and not according to Christ.

76 But the city of God's people is low and in a low place, and the inhabitants are meek and lowly in their spirits; let those therefore who are disposed to sneer and contemn, mock on, if they choose; but it will be well for them to reflect that sneers are not arguments, nor can they disprove the evidence here stated.

77 We have made the statement that a joint union and interest, with an impartial equality, reigns at this instant among the believers who have the faith of the second appearing of Christ; and it is proved by scripture testimony in conjunction with plain reason, as clearly as any unbiased man can ask to be the effect of the Spirit of God revealed in Christ, and the necessary product of that Spirit without which there can be no true Church.

78 It is also stated that this inimitable love and union are miraculous in the most important sense of the word as being superior to all other philosophy, philanthropy, or any other science or order of knowledge, exclusive of the wisdom of God, and as being truly spiritual, and comprehending the very essence and treasure of the gospel, and therefore evincing the present agency and indwelling of the Holy Spirit.

79 If this consequence be denied by those who scoff, let them prove by experiment, that the same consequences, that is, the same love and union, with the same united interest can be produced from some other source. Until this is effected they will leave us and all judicious men, in possession of this faith, that the above premises and conclusions have their foundation on the immovable rock of Truth.

## Chapter XVI.

### The order of the Generation appertains not to Christ

That marriage and the order of generation, have neither let nor part in Christ, is proved by this doctrine of Christ; "If any man come to me and hate not his father and mother and wife or children, and brethren and sisters, yea, and his own life also, he cannot

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be my disciple." (Luke 14:26)

2 Some however are quite apt in qualifying the sayings of Christ, so as to accomodate them to their own views. But it is at least necessary not to explain the teaching of Christ all away; his words are not mere wind, but contain an important meaning and an energy not to be neglected.

3 This hatred, of which he speaks cannot be leveled against the soul or the body, or intend any injurious feeling against either: this will be granted. Yet these words of Christ must mean something of great importance, for on conformity to them depend our discipleship, and consequently, our acceptance with God.

4 I conclude therefore that these energetic words were not delivered for a deception, and that when he said hate, he did not mean love, notwithstanding that the purest and most genuine love is strictly consistent with that hatred; and as the man's nearest relations together with his own life are singled out as peculiar objects of hatred, we conclude that when he says father, and mother, wife and children, brethren and sisters, yea, and his own life also, he means these especially.

5 For inasmuch as these stand nearest to self, and therefore are most closely connected with that self-denial and crossbearing so indispensably necessary to partaking with Christ and being his true follower. "If any man will come after, let him deny himself, and take up his cross and follow me".

6 But as afore said it is not required to hate the person. As Christians we are to hate no human being; but we are required to hate the relations of the flesh, because they necessarily lead to that which is selfish partial and unjust, and therefore stand opposed to the religion of Jesus the Christ which requires strict self-denial impartiality and and equality

7 Thus while we sincerely hate the lust of the flesh and all its impure feelings & works, and shut it out of our soul as an enemy, we are in so doing hating that very nature and principle by which a certain man and woman became our father, and mother and others became our brothers and sisters according to the flesh.

8 Altho' we may hate that unholy partial nature and all its selfish relationships, yet we may love that same man and women, all these persons with a higher and holier love, a stronger affection than ever the flesh produced, so that if they come into Christ we can live with them in an inseparable union & joint interest and equality in all things, which the natural affections & relations of the flesh can never effect.

9 We love them now, not because they are our fleshly kin, but because they do the will of our Father in heaven — because they are followers of Christ — Christians. Thus when one said to Jesus, "Behold

thy mother and thy brethren are without desiring to see thee", he replied "Who is my mother and my brethren? and he stretched forth his hand toward his disciples & said behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven the same is my brother sister and mother".

10 Here Jesus took the offered occasion of carrying out practically what he had else where abundantly taught, and thus giving an unqualified sanction by his own example. The ground of his owning any as father mother brother or sister, was not their being related by the flesh — but the doing God's will — becoming sincere Christians.

11 This then was set up by Jesus the Christ as the standard of union and the only grounds of the filial & Fraternal relations, to wit the doing the will of God as taught and manifested by his example, in a word, the becoming his true followers, or sincere Christians, all others relations and ties were to be rejected, "hated".

12 Thus, when one said to him "Master I will follow thee, but suffer me first to go and bury my father" — this answer was decisive "Let the dead bury their dead but follow thou me". Another would follow him only asking the privilege to bid farewell with them at home. "He that puts his hand to the plow and looks back is not fit for the kingdom of God". was the reply.

13 Thus all fleshly relationships and ties must be abandoned by those who would become followers of Christ, or subjects of that kingdom of God which he was about to establish on earth. If, however, because the followers of Christ, hate & reject the flesh, love the Spirit and do the will of God, those who are related to them, hate and persecute, as Jesus indicated they would do (Matt. 10: 35th) the personal hatred is all on their side.

14 As Christians, all are bound to love the persons of those related to them by the flesh even tho they be there enemies & persecuters, and they are equally bound to hate their principles & to hate the flesh & that which thus wars against and persecutes the Spirit, and is at the foundation of this enmity, and is ruining the souls of those who are under its influence — "The carnal mind is enmity — and to be carnally minded is death".

15 If the sublime object of Christ's mission could be reduced to one idea, that idea would be the carrying out into life action & reality, the great law of Equal Love among his followers, which would necessarily result in equality of the enjoyment of all things. That lovely & glorious community of the saints was his "Kingdom of God", for which every thing else must be sacrificed — selfish property — marriage — fleshly kin & a man's own selfish life

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2 16 When it is considered that men esteem their own relations after the flesh more than others, and are more closely attached to them notwithstanding that others are as respectable and as worthy as they, and often more so, every man of real intelligence must grant, that such estimation and attachment are merely the partialities of the flesh.

17 Yet such estimation and attachment, or these partialities, are as necessary to the support of marriage and the line of the flesh therein, as the junction of the members to the existence of the body. This proves that marriage and the order of the flesh have neither part nor lot in Christ, whose love is impartial, and where each one is esteemed according to his real character, without respect to persons, and in whom all crucify the flesh with its affections as well as its lusts.

18 This view of the subject leaves no room for any part of all the inhumanity, cruelty and distress about which the children of this world make such an outcry against the followers of Christ, but leaves the Christian under every sacred obligation of humanity, necessary to the existence and comfort of society.

19 For as the first creation, in its own order, is necessary to the existence and increase of the new, in its own line and order, so every duty between the members of the old, as husband and wife, parent and child not subversive of the new remains sacred and inviolable, until they all arrive at that state wherein they have no need of such good offices from such relations.

20 "If any man have not the spirit of Christ he is none of his"; But the spirit of Christ esteems all those who do the will of God, as brethren, and sisters and mothers; those therefore who truly belong to Christ, are in no want of relations or their good offices.

21 Some indeed believe, or affect to believe, the hating and forsaking required in the disciples of Christ, to be merely mental and comparative, and to produce no material separation or visible cutting off from the fleshly connection and intercourse, because it is written; He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me".

22 But nothing is more certain than that these words imply a contrast between Christ and a man's kindred, so that his love cannot be divided between them, or at all imparted to both, which makes it plain that the love which men have to father, mother, son and daughter wife and child, is a rival to the love of Christ, and that both cannot dwell in one heart.

23 The words therefore are precisely the same as to say, He that loveth father or mother, is not worthy of me, and he that loveth son or daughter

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is not worthy of me. The passage therefore is just tantamount with that above; "If any man come to me and hate not, his father and mother and wife and children, and brother and sister yea and his own life also, he can not be my disciple:" for what a man hates he does not love.

R 24 The correctness of this exposition will be still more obvious from the following considerations; to wit: that Jesus had publicly set the example of a real rejection & forsaking of his fleshly relations, and of acknowledgeing none as his mother, brother or sisters, except such as would do the will of God as he taught it. This he did in the presence of, and in reference to, his own mother & brethren, so as there could be no mistake.

25 Again, he had publicly declared to others, to one that if he should go even and bury his father, or the other go and bid farewell with them at home, they would be unworthy of being his disciples. This actual forsaking and rejection of fleshly ties for the sake of the kingdom of God, therefore was a test of their fitness for discipleship, and of their entire devotion to Christ. If therefore they loved Christ ~~more~~ and his cause and kingdom more than father & mother, they would make it manifest by forsaking the one and cleaving to the other.

D 26 Farther. If the hating and forsaking requisite in the followers of Christ be only comparative and mental, or even verbal also and the heart as fully therein as the nature of the case will permit, Whence all those divisions and enmities of which Christ speaks, as the certain and inevitable attendance of his gospel?

27 "Think not that I am come to send peace on the earth: I came not to send peace but a sword. For I am come to set a man at varience against his father, and the daughter against the mother and the daughter-in-law against her mother-in-law; and a mans foes shall be they of his own houshold

28 Or if the gospel of Christ requires no more than a mental or comparative forsaking of the line and relations of the flesh wherein was the necessity, or even propriety, of Pauls stating a provision especially and specifically for a man and his wife in the case of one being a believer & the other not. Let not the believer put away or leave the unbeliever; "But if the unbeliever depart, let him (or her) depart. A brother or sister is not under bonds in such cases.

29 Now where was it ever known that a man put away his wife because of her being a believer in Christ, or that a woman departed from her husband on account of his being a believer, provided the faith of such believer did not extend to the denying of the works of the flesh, and disannulling its claims in Christians?

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30 It is a well known fact that infidels and professed Christians, or professed Christians of divided faith, can live together in as much agreement as man and wife, as if they were of the same faith, provided the claims and works of the flesh be preserved inviolate.

31 Or where was it ever known, particularly in a free country where temporal interests or privilege can be no object, as being connected with the profession, that a man is at variance against his father, the mother against her daughter, so as to make a man's foes to be those of his own household on account of his faith in Christ, so that it could be said he came to do this, unless where the believing part have the real and genuine faith of Christ which leades to the crucifying of the flesh with its affections and lusts, and excluding the order of the flesh and its works, (the sexual intercourse, lawful or unlawful) from all share in Christ?

32 Altho it is not to be denied that partial jars have sometimes taken place between those of the same household on account of the religious faith of some; particularly in those times when God has been pouring out on the people a spirit of reformation, and spreading light abroad in an unusual manner.

33 But as all such revivals fall short of the perfect work of salvation by the cross, these partial divisions are of short duration and are generally soon removed, and civil peace and agreement restored. For altho such revivals often awaken strong convictions of the impurity of the flesh, they do not reach far enough to purge it out of the temple, and they soon pass away.

34 It is also to be granted that variances, enmities, feuds and animosities are frequent enough among professed christians; but it is too evident that they spring from a very different source than the abounding of the faith of Christ, and a tenacious adherance to it — the want of genuine faith and obedience.

35 For the spirit or faith of Christ persecuteth none, envieth none nor causeth any divisions, except what are produced by his people's testifying and living according to that truth which is necessary for salvation, and necessarily appertains to Christ's kingdom on earth.

36 On the whole, to suppose the denying forsaking or hating requisite in being a disciple, to be mental, verbal, comparative or in any respect short of a total demolishing of the order of the flesh and its works, depreciates the words of Christ, and renders them weak and indeterminate; not to say false

37 When men make resistance and become foes to others, it is on the principle of considering themselves injured or agrieved; but

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why should the children of this world complain of injury or grievance against the gospel of Christ, or become foes to those who practise it if they can partake of its benefits, and keep their beloved works unhurt and the core of them unmolested

38 But the work of Christ proceeds immediately to life and death. "He that findeth his life shall loose it and he that looseth his life for my sake shall find it. This makes a final separation between those who bear the cross and those who remain enemies to it.

39 As for the notion of dividing the love between Christ and the wife, children and others, allowing Christ the greatest portion, it is too weak to merit a serious answer, were it not so much set by of many.

40 In the first place; it is granted that Christ requires the whole heart, love and affections, consequently, whosoever interferes to prevent any part, is a rival to him; because no man can serve two masters. But whosoever practises the generation does the work of the of the first Adam and thereby serves him, and therefore can not serve Christ.

41 But if this be counted an unfair statement, and it be argued, that as Christ demands the whole heart, love and affections, which being given to him, comprehends in the same relation, parents, children and others. This is granted provided those parents children and others are in Christ, and the love embraces them as christians.

42 This is the very love for which we contend, which effectually supplants and utterly excludes all that fleshly love which is partial, fixing on those who are nearly allied in the line of the flesh. For it is before stated in evidence that the love which men bear to their natural relations as such, distinctly from others, is a rival to the love of Christ and to the order of his kingdom — being partial and unjust — where as Christ's love — the love required of Christians is equal & impartial.

43 But to set this subject in a still clearer point of view let us once more have recourse to the words of Christ. It is stated above that whatever is compatible with the genuine gospel of Christ, and necessary for those who are called into it shall be given to them, after they have forsaken all for Christ.

44 Now the words of Christ are the only reliable testimony what those things are, and what not, which are to be thus bestowed on his followers. He says, "There is no man that hath

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left house. or brethren, or sisters, or father or mother, or wife or children or lands for my sake and the gospels, but he shall receive an hundred fold now in this time, houses, and brethren and sisters & mothers and children and lands with persecutions; & in the world to come eternal life"

45 It is worthy of observation that there is no wife in the promise of Christ (why can not the people see it?) for this plain reason no doubt that the works and office commonly attributed to a wife do not belong to the gospel.

46 People may have parents and children brethren and sisters according to the ~~flesh~~ Spirit, or in a spiritual relation or sense, houses and lands to subserve the work of the Spirit, and enjoy them when devoted to the gospel use, but a wife pertains to the order and work of the flesh, and in that respect is unknown in the Gospel.

47 This will be no improper place to introduce another scripture which draws the line of distinction and shows to what class marriage belongs. "The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection".

48 Now the children of this world are not the children of God in a christian sense—They are not the followers of Christ, as he said of these they are not of the world, even as I am not of the world". It is not to be denied that all the true followers of Christ are and shall be accounted worthy, and have been from the period when they became such, to obtain that world and the resurrection from the dead.

49 But those accounted worthy neither marry nor are given in marriage, therefore none of the true followers of Christ marry or are given in marriage.

50 We are aware of the flimsy objection of carnal men to evade the force of this text; That the question proposed by the Sadducees, to which this answer was given, related to men litterly dead. And what if it did? Must the ignorance and carnality of those sadducees compel Jesus to talk of carnal things as well as they, or make his words false?

51 It was a business not unknown to Jesus to lead people out of their inferior care and gross conceptions into things of a spiritual nature. So he did Nicodemus, whom he led immediately to the subject of being born of the Spirit; a subject of which Nicodemus had never thought or heard before and by no means a direct reply to the proposition which he had made.

52 In this manner he dealt with Martha on the occasion of the death of Lazarus. "Jesus said to her, thy brother shall rise again.

Martha said to him, I know that he shall rise again in the resurrection at the last day. Jesus saith to her I am the resurrection and the life; he that believeth on me tho he were dead yet shall he live, and whosoever liveth & believeth on me shall never die".

53 Martha believed the resurrection, the Sadducees did not, but her conceptions of its nature accorded with theirs. But Jesus availed himself of the opportunity to lead her into some conception of its true nature, showing it to be a spiritual work and that he is the resurrection and the life.

R 54 Jesus called himself the Resurrection and the life because that through faith in him, that is, through a practical belief of his religion— the truths he taught— men would gain eternal life. Thus he says. "The Father gave me a commandment what I should teach, and I know that what he has commanded is Eternal Life". That is, by obedience to it eternal life is obtained.

L 55 To be in Christ— in possession of his true religion by faith and practice— is being in the resurrection, and in the life so as never to die. Now, notwithstanding that Martha, in what she stated had respect to litteral death and litteral resurrection, the answer of Jesus related ultimately to neither.

56 For in that relation it would be false, because it is an uncontested truth, that believers in Christ die the common litteral death as well as others; and Jesus well knew that even Lazarus himself after experiencing a bodily resurrection was still as subject to litteral death as before. "But in Christ"— in the practical exercise and enjoyment of his religion "all shall be made alive;" (1 Cor. 15:22) and can die no more.

57 Those Sadducees it is true proposed their question as it related to men litterally dead, but the answer of Jesus was not confined to these, but included the subjects of the resurrection generally; it also excludes from marriage those who are worthy of the resurrection. The proposition therefore remains true, that the children of God, or true followers of Christ neither marry nor are given in marriage; for it cannot be denied that they are all counted worthy.

58 The parallel texts in the other evangelists further prove that the resurrection of which Christ here speaks is not corporeal but spiritual. Thus Matthew, "In the resurrection (observe Christ is the resurrection) they neither marry nor are given in marriage

(present tense,) but are as the angels in heaven". And Mark, "When they shall rise from the dead they neither marry nor are given in marriage, (present tense) but are as the angels which are in heaven".

59 As Christ is the resurrection and the life, when any come into Christ — practically adopt his religion & partake of his spirit, they then rise from the dead. "If then ye be risen with Christ, seek those things which are above".

60 Thus by comparing these parallel texts, it is evident that to be in the resurrection, to rise from the dead, and to be counted worthy, are one and the same thing; for three evangelists speaking by the same spirit use these different phrases in describing precisely the same thing or state; which could not be true of any resurrection body, but is strictly applicable to that moral or spiritual change, which is effected in the soul by becoming one with Christ in the spirit, and so passing from death unto life.

61 Add to this that Luke's account expressly limits the resurrection here intended to that by which its subjects become the children of God. "They are the children of God, being the children of the resurrection." Here the resurrection is stated as the medium whereby they become the children of God, which is confessedly no other than receiving Christ, and being made alive in him.

62 To prove that the resurrection here intended is incompatible with a continuance in our body or earthly existence, and that therefore this scripture teaches nothing contrary to christians marrying like the rest of the world, some avail themselves of this argument. That the characteristic terms used in describing those who do not marry are such as can not be applied to men on earth.

63 Such as, "Neither can they die any more"! But it has been already shown that this is applicable to all those who are truly in Christ. Another part of their character is, "But are as the angels of God in heaven", or "For they are equal to the angels". Now query, Is this any more than that for which Christ taught his disciples to pray? "Thy kingdom come, thy will be done on earth as it is in heaven".

64 This kingdom can be no other than the kingdom or church of Christ on earth, for to that the prayer limits it. Those therefore who are the true members of Christs church on earth — true christians — are as the angels of God in heaven, for they do the will of God on earth as it is done in heaven. And what do angels more?

65 The nature of language is to be limited in a certain degree to the subject under consideration. The subject in hand is the resurrection as it stands connected with marriage. In the first place then, those who are in Christ, the ressurrection and the life, tho they have once

died in Adam are now where they can die no more, and herein are equal to the angels. Also those who are in Christ are counted worthy to obtain that world and the resurrection from the dead, therefore they neither marry nor are given in marriage, and are therefore as the angels in heaven who do not marry.

66 These things show, that the whole description of those who neither marry nor are given in marriage is strictly applicable to men on the earth; and tho the language be too spiritual, for those who are after the flesh, and therefore savor only the things of the flesh, it is no wise inconsistent with the faith and feelings of those who are in Christ Jesus who walk not after the flesh but after the spirit.

67 They can ask no better condition, and they know that angels are incapable of any thing superior to being free from the fetters of the flesh, the bondage of corruption, and doing the will of God according to the order of Christ, "Of whom the whole family in heaven and on earth is named."

68 An appeal to the learned. The Greek word used by Mark which the translators have rendered, "They shall rise", is the present of the subjunctive mood. Now can any reason be assigned why they should translate it by a future tense, except to accomodate it to their own understanding, being at the same time ignorant of the import of the text, and the subject to to which it related?

69 The phrase in Luke is translated, "Shall be accounted worthy" is a participle of the second indefinite, importing past tense though imperfectly. On what principle could the translators make such a bold adventure, as to render that phrase by a future verb except the same arbitrary determination to translate to their own views?

70 The literal translation of the phrase used by mark is "When they rise", and it properly expresses the situation of those who hear the gospel, with respect to the resurrection which tho it had never been perfected in any case was then working and would be accomplished in increasing progressive succession

71 Thus the sentense will read; "For when they rise (that is, as fast as any rise) from the dead they neither marry nor are they given in marriage." The phrase used by Luke, tho used in a different tense communicates the same information, by a different form of expression

72 It may be translated; "Those accounted worthy; or in its connection, thus; "But they who are (or have been) accounted worthy to obtain that world and the resurrection from the dead, (that is, as

just as any are counted worthy or come into the number of God's children they) neither marry nor are given in marriage."

73 Thus the whole matter is applicable to those who keep the gospel on earth, as much as the commission which Christ gave his disciples, to preach the gospel, and baptize those who should believe; both of which, the believing and baptizing are expressed in the same tense, or division ~~are expressed in the same tense~~, or division of time as the being counted worthy; "He that believeth (or hath believed) and is (or hath been) baptized shall be saved"

74 When the people believed they were baptized, and when they were baptized they received the promise of salvation, and began to be saved from that hour, for they were baptized into Christ and into his death, or baptized by the spirit, as it is written again; "After that ye believed (or having believed, the word being a participle, expressing the same division of time as above) ye were sealed with that Holy Spirit of promise So when the people are (or have been) accounted worthy to obtain they cease to marry in the present tense.

75 A further proof that marriage is inconsistent with Christianity, is the saying of Paul, "Now concerning things whereof ye wrote unto me; It is good for a man not to touch a woman". This point he has treated at considerable length, and in a manner which appears to be little understood by professors in general; who in their appeal to it, seem to forget the proposition which is laid down as the foundation point to be discussed and maintained.

76 The apostles position is that, "It is not good for a man to touch a woman". This they overlook and build all their arguments on the exceptions and permissions which are made to answer cases of necessity & inability; and thus they subvert the whole of the apostles meaning.

77 It is expected of an honest writer that the proposition which he undertakes to defend or establish will meet the approbation of his own best judgment and so remain till he is convinced of the contrary.

78 But the apostle was so far from giving up his position, that he has maintained it to the last, and confirmed it with an appeal to his having the Spirit of God, and that he spoke as one who had obtained mercy of the Lord to be faithful

79 Accordingly, all he has said in favor of marriage or of living in the work of generation by those who were already married is on the principle of permission and necessity, contrary to the desire of him who had the Spirit of God, and had obtained mercy of the Lord to be faithful.

80 "It is good for a man not to touch a woman. Nevertheless to avoid fornication (or because of the fornications διὰδε τας πορνειας, for the words to avoid are not in the Greek, but for no other cause, as to

marry is not after Christ; but for the reason offered) let every man have his own wife and every woman her own husband".
81 If those intersexual works must be carried on, let every one have his own and not meddle with another. And in the mean time let the best possible deportment be observed towards each other. "Let the husband render unto the wife due benevolence; and likewise also the wife to the husband".
R 82 And thus it is throughout the discourse on this subject. The apostle is decidedly in favor of the continuant life and only grants the contrary to avoid worse evils — to prevent fornication. And whatever indulgence he granted short of the good and Christian principle he had plainly declared, was on account of their weakness & ignorance with regard to true Christianity.

The indulgences were granted to them as "carnal", not as Christian. Paul had just declared to them that he could not speak to them as unto spiritual — as unto Christians — (for christians must be spiritual) but as unto carnal — as worldlings. "I", said he, "have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet are ye able"
83 Now can any judicious and intelligent reader suppose for a moment that what the apostle wrote such a people in such a condition would be adapted to the state and condition of truly enlightened and spiritual minded Christians? And is it not a decisive proof of the deplorable blindness and ignorance of those who make high professions of christianity, while they appeal to such a source to justify their carnality?
84 Those Corinthians were just emerging from heathenism, had come to believe in the living & true God, had heard something of Jesus the Christ but had as yet no adequate idea of his character or of his religion — but were being gently & gradually led along by a benevolent and indulgent apostles and instructed as they were able to bear; and when modern professors of christianity appeal to that instruction as a standard for their own lives and conduct they take their stand just on the same level with those carnal people.
85 Even on that low semi-heathen ground the apostle would plead with them to take a further step toward a christian life. He would say to them; "I would have you without carefulness — (Gr. ἀμερίμνους free from those perplexing cares which appertain to the married life. for) He that is unmarried careth for the things that belong to the Lord how he may please the Lord (and be wholly devoted to his cause and service).
86 "But he that is married careth for the things of the world how

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he may please his wife". He is therefore of "the children of this world who marry", and not of Christ whose followers are not of this world even as he is not of it - and therefore do not marry.

87 "There is a difference also between a wife and a virgin. The unmarried careth for the things of the Lord - his Kingdom - his Religion - that she may be holy in body and in spirit", neither of which can be attained in the married life, because, "she that is married careth for the things of the world how she may please her husband". Thus the one is a devoted servant of the Lord & the other a devoted servant of the world & her husband.

88 "And," continues Paul "these things I tell you for your own profit", that ye may understand the blessings of Christianity & its advantages over the condition of the ~~world~~ children of this world - to set forth the true christian life as "that which is comely, in which ye may attend upon the Lord without distraction", which ye cannot do in the married state

89 But as we have seen, those who continued in the married relation were not wholly rejected, but left to keep a kind of outside relation, to Christianity, and owned as converts from heathenism. For thus Paul became all things to all men that he might save some. And he was evidently not without hope, that he should yet win some of these Corinthians.

90 And there is reason to believe that he was not without success; for it is not an unreasonable conclusion that some would be found so far devoted to Christianity and its beloved apostle, as to heartily yield to his teaching, and his great anxiety for their spiritual profit, and thus determine to live as he lived, when he said I would that all men - all my converts - were even as I myself. So then at least any of you that are free from a wife, do not seek a wife. I would have you free from those vexatious conditions which will prevent you from enjoying these Christian privileges.

91 We are afforded a clear proof that the apostle's gentile converts were thus divided into two separate classes or orders, those who continued in the married relation, and those who took the cross, lived continent lives & supported a joint interest.

92 Of the latter he speaks in writing to Timothy at Ephesus. "Let not a widow be taken into the number, under three score years old, having been the wife of one man (not twice married) well reported for good works: if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work".

D 93 Now this could not be merely the number of widows to be maintained by the church as some suppose, for it would be a very insufficient, and heartless excuse for not taking a person into a charitable institution, who was in need because she was a widow of less than sixty years of age, or that in the days of her ignorance of Christianity, she had been a wife to two husbands.

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94 But the following words show plainly who were the number; They whose faith was not to marry, but to live in contenence and virgin purity after the example of Christ, his apostles and the church at Jerusalem.

95 Which faith, any one who professed it, would, by marrying, violate, and give an occasion to adversaries to reproach the profession. "But the younger widows refuse; (Why refuse them?) for when they have begun to wax wanton against Christ, they are willing to marry; (γαμειν θελουσιν) having damnation because they have cast of their first faith."

96 Those passions which incline people to marry, especially in in those who profess to follow Christ, bearing a full cross, are "wantonness against Christ." Else why not be willing to marry without waxing wanton against Christ.

97 And why not marry without casting off their first faith, if that faith had not been contrary to marrying? & where did they get that faith except from the apostles teaching? Faith comes by hearing. And why have "damnation" because they cast off their first faith if that first faith had been unnecessary & erroneous? For who can be condemned for casting off a heresy or for doing what is right?

98 No solid arguments can be offered against this reasoning, or in support of marriage as being consistent with pure christianity And when they become willing to marry, having cast of their first faith, they were exposed to run into greater evils than those who never pretended to any such faith.

99 "And withal they learn to be idle, wandering about from house to house, and not only idle but tattlers also, and busybodies, speaking things which they ought not. I will therefore (to avoid these extravagancies and greater evils) that the younger widows marry, (there is no authority in the Greek text for the term women, it not being in the text, the subject being exclusively of widows) bear children, guide the house (direct family affairs in a manner suitable to that order which they are able to keep) give none occasion to the adversary to speak reproachfully;" (by marrying after coming into that number the Church who profess a contrary faith.

100 "For some have already turned aside after Satan, having consented to marry after professing to be of that number, which is the true Church, who bear a full cross. Therefore receive no more of them, except the aged & pious characters above described.

101 As for the younger, "If any man or women that believeth have widows, let them relieve them and let not the church be charged; that it may relieve them that are widows indeed." "Now she that is a widow

indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure, is dead while she liveth.

102 Now it could be no ground of reproach to a church who have no faith that marriage is contrary to christianity for one of their young widows to marry, because in so doing she would violate no profession of faith, and might thereby relieve the church of expenses, if she had to be maintained.

103 The reason therefore that the apostle gave counsel for the young widows to marry is clearly to avoid a greater demoralization & reproach. It is also evident, all who were in that day called believers did not keep the faith in a life of continency as did the apostles and others who more properly constituted the church — finally that marrying or living in the works thereof is inconsistent with the life of the true followers of Christ.

## Chapter XVII.

### Marriage a civil right and carnal relation of the world, therefore does not belong to Christ

1 That the "children of this world", distinctly from the followers of Christ, should marry, is quite natural. And this shows what marriage is, and to what class it belongs; that it is a civil right and civil institution, properly belonging to the citizens of the world, and therefore the privilege of every man who chooses to use it.

2 That it properly belongs to the civil department is not only proved by the doctrine of Christ, but acknowledged and confirmed by the usage of civil governments, who constantly assume the whole power of regulating marriage among all classes of people, determining who may perform the ceremony & who may not, who may be married and who not, and annexing penalties on those who transgress the prescribed limitations

3 And this is the case not only in those governments who usurp an authority over the conscience, but in those wiser & happier governments, who declare, as being part of their constitution, or bill of rights, that no civil power has or can have any right to control, or at all to interfere with the rights of conscience.

4 Thus the civil department supports this position, that marriage is a civil right, and civil institution and maintains its prerogative in it. And professors of religion also acknowledge this prerogative, being all careful to regulate their marriages according to the limitation prescribed by law.

5 The act also of marrying, which is only a ceremonious rite, is properly of a civil nature; for, notwithstanding the civil department, at

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least in free governments, leaves every class of people, or every individual to his own choice, in what manner to perform it, it is nevertheless the confirming and guaranteying of a civil right between the parties, any who officiate therein do it by the sanction of the civil department, and are thereby properly civil officers.

6 Certain of the clergy have had light to see into this so far, as to have serious reflections about giving up the business of marrying people, but the next natural consequence is, that provided it is improper for a preacher of the gospel to marry others, it is also improper for him to be married himself.

R 7 As Jesus never married himself, nor officiated in marrying others, nor gave any authority by precept or example to his apostle or other of his followers to officiate in that business, by what authority was that office introduced into the christian church? and whence do our modern clergy get their authority as christs embassadors to administer that carnal rite?

8 As Christs church or Kingdom is not of this world, but has its own internal laws, rules, rites and ordinances, as well as its offices no rites or offices, or any thing whatever can be introduced into this Kingdom without his authentic sanction, hence both the ceremony of marrying and marriage itself must be forever excluded. But it must be remembered that all the subjects of this kingdom are volunteers. They come in by invitation and choice and not by commandment and constraint.

2 9 Marriage being the privilege of all people who choose it, no one man, or association of men, have any right to forbid or require any one to marry; in this respect, every mans faith is his law; if he marry he shall deprive no other man or people of their equal civil rights, & if not it remains the same.

10 If therefore any men choose to marry, and so be of the children of this world, rather than by abstaining to become the children of God, none have any right to forbid him.

11 And on the other hand if any one choose to omit marrying that he may enter into the Kingdom of God and follow Christ in the regeneration (every one knows this is not contrary to the example of Christ) and be counted worthy to obtain that world and the resurrection from the dead, none have any right to interfere or control him, or on that account to interrupt him, in the use of any other civil right or privilege.

12 It is an evident truth that no one by omitting the use or enjoyment of any civil right gives any just occasion to be deprived of another. For instance the possesing of landed property is a civil

right; but should any man or people believe it contrary to the spirit of Christianity to hold personal or private landed property and so refuse to do it for conscience' sake, would it be presumed that, on that account, he could justly be deprived of the liberty of worshipping God according to his own faith — or of buying and selling common property which is a civil and natural right? By no means.

13 If marriage be not a civil right, but a christian institution, none but christians have any right to it. But on the contrary, if a civil right, and civil institution, which few if any will deny, it is no part of the christian faith, or economy, unless introduced by the author of Christianity, which has not been, but expressly excluded as has been shown

14 It may then be inquired with the utmost propriety what authority or pretense have any who profess christianity to introduce into the church a civil institution or ceremony, which Christ never introduced nor sanctioned?

15 Seeing that marriage is a civil right of the world and not a christian institution; for professed Christians to marry or claim it as their province, involves among other things the following absurd principles.

16 In the first place it reflects disgrace on the gospel of Christ, and charges God with only affording a scant and insufficient portion to its subjects; and alledging that the inheritance of God's people by the Gospel, including the promise of the life that now is, and of that which is to come, is so unsatisfying, that it can be made more perfect by the addition of fleshly pleasures; they therefore count it expedient to the completion of their happiness to add the pittance of pleasure which belongs to the world.

17 Secondly; It is an attempt to rob the world of the pittance of inheritance which is allowed to them, as it is said: "The fatness of the earth shall be thy portion", but not of heaven, and thus claim ungenerously an inheritance which is not theirs.

18 Thirdly; It is an attempt to serve two masters, Christ & Adam or the old creation and the new, contrary to the express words of Christ; (for Christ & Adam are not one — one is heavenly the other earthly.) They serve Adam by doing his work, multiplying and replenishing the earth — propagating the people of the world while presuming to serve Christ whom the world hateth.

19 But those who are determined on the pleasures of the flesh at rather than salvation, have their liberty to proceed accordingly; and those who are determined on salvation, at the expense of all, according to the doctrine of Christ, will not fail to secure the pearl of great price, because of a testimony against the flesh.

# Chapter XVIII.

## Christ's people no of this world

1 To bring this subject to a close, and to show as in one compendious view the discriminating line of separation between the Church of Christ and all other people, whether professors or not, the last characteristic which we shall here state, and the preeminent, in which all others are included, is this; "That his people are not of the world. "They are not of the world even as I am not of the world."

2 It is generally granted in loose terms, that the people or Church of Christ are not of the world, but few consider in what respect and how distinguishably, they are not of the world.

3 The distinction is contemplated as being internal in the spirit, and therefore invisible, so that the people of God cannot be known or distinguished by physical or merely natural men: as if an internal work would not be clearly manifested by its visible effects. "They are not of the world even as I am not of the world".

4 As clear a line of distinction, therefore, as there is between Christ and the world, so clear is the same line of distinction, between his church and the world: for they do as he said; Deny themselves, take up their cross daily and follow him, in his footsteps, where the world cannot go.

5 And this discriminating line is so manifest that the world can see it, and distinguish the people of God from the world, and knows that they are not of them, or of their order, that they have put off the old man with his deeds, and have forsaken the world for Christs sake.

6 No matter if the world call them devils, or impostors & deceivers as they did their master, they know them and can discover that they have forsaken them. They cannot always discover who will follow Christ to the end; but they can observe the course which people must take, to come out of the world and follow Christ and be his chosen.

7 The world can know the Church of Christ distinctly enough to see they are not of them, and to hate them for that only reason, because they are not of the world. Thus they hate his people as they hated him — without a cause.

8 "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world therefore the world hateth you". (Jno. 15: 18, 19.)

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9 Now it was not the man Jesus that the world hated, but they hated his religion — his doctrine — the doctrine of the cross; so that when he showed the way of the cross, they hated him for that — they hated & reproached God even the Father who dwelt in him, as it is written. The reproaches of them that reproached thee, are fallen upon me.

10 Thus the world, or the spirit of the world in all men hates the cross of Christ, and the doctrine of Christ, because it is not of the world and requires them, if they would be saved, to deny themselves, to cease from their own works and ways, to walk no more according to the flesh or works of the world, but according to the Spirit of God, as it was manifested in Jesus the Christ.

11 In like manner, the people of the world do not hate the persons of those who follow Christ, but their principles; they hate the spirit and cross of Christ: were it not for the cross they could love them as well as other people; for take away the cross and all men would be of the world.

12 The followers of Christ are courteous and comely in all things, were it not for the hated cross which they bear. But the spirit of the world can never be reconciled with the cross of Christ, therefore the men of the world can never have fellowship with the people of God.

13 The Church of God therefore have a living testimony, which is the word of God preached, and which draws a discriminating line of separation between them and the people of the world, so that not only they can see it, but the world can see and feel the separation and hate the church of Christ. "I have given them thy word and the world hateth them".

14 The man therefore or the people, of whatever name or denomination, however zealous or bold in the profession of Christianity, and however great the degrees of power they may have experienced or witnessed, who have not such a living testimony in word and works, as to let the world see and know by their preaching and their lives that they are not of the world, fall short of the mark of Christs Church: in vain do men profess Christianity without possessing the substance.

15 But on what principle are the church of Christ not of the world, as really so as he is not of it? In the first place; Because they have rejected the first Adam, the father of the world with his deeds, and have put on Christ, being all baptized by one spirit into one body. "Seeing that ye have put off the old man (Adam) with his deeds; and have put on the new man (Christ) who is renewed in knowledge, after the image of him that created him."

16 "For as many of you as have been baptized into Christ have put on Christ. It is not one a Jew, another a Greek, one a slave, another a freeman one a male another a female: for ye are all one in Christ." Putting on Christ

is assuming his religion — his inner and outer life; in a word it is becoming a Christian — becoming vitally united to his church where all are on the level of equality in the enjoyment of all things.

17 In the next place; They who are baptized into Christ, or by one spirit into the one body, the Church, are baptized into his death, and thus die, or become dead with him even as he is dead or has died. "Know ye not that so many of us as were baptized into Jesus Christ were baptized <u>into his death</u>?" <u>not into</u> water. "Therefore we are buried with him, by <u>baptism into death</u>.

18 Moreover; The Church of Christ are raised to life in him that is by his religion, and live with him even as he liveth. "For ye are dead [or Gr. ἀπεθάνετε ye have died] and your life is hid with Christ in God".

19 "Now if we be dead [ἀπεθάνομεν have died] with Christ, we believe we shall also live with him + + for in that he died, <u>he died unto sin once</u>; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be <u>dead indeed unto sin</u> but alive unto God".

20 Thus the Church of Christ are dead with, and alive with him, so as to be quite separated from the world; and the world see and feel that it is even so, and think it strange that they run not with them into the same excess of riot, and same course of life, speaking evil of them and hating them because they are not of the world even as Christ Jesus is not of the world.

21 But if <u>Christ died to sin</u>, and lives to God, and <u>his people do the same</u>, there can be no good reason why the world should hate either him or them, or be at all disaffected with them on that account. But they hate them as they hated him — without a cause, that is without any just cause.

22 The world had their reason for hating him, <u>Because</u>, said he <u>I testify of it that its works are evil</u>. So it is with his people. Could they die to sin and live to God, and pursue the course of the world as other men do, the world would not hate them. For, said Jesus to his brothers who did not believe in him. "The world cannot hate you but me it hateth".

23 Thus it is evident that the separation between the world and the church of Christ who are baptized into his death and who also live with him, is effectual and real, and that the baptism with which they are baptized into Christ is an effectual work, separating them entirely from the world, and also manifest, so that the world perceive it, and look upon them who are thus baptized and who take up their cross to follow Christ, and become established in his faith, as dead men. <u>For ye are dead & your life is hid with Christ in God.</u>

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24 The world follow their former course of life which they had of old walking after the ways of the world, fulfilling the desires of the fleshly mind. But the children of God have rejected the former manner of life which this world pursue, and follow Christ in the new and living way, that is, a new way of living, and the world see it and hate them.

25 Thus as the scion which is to be grafted into another tree of a different kind must be cut entirely off from its original stock, before it can become one with the new, so must the children of Adam if they will be saved through Christ, be entirely cut off from the first Adam and become one with Christ so as to receive their life and nourishment from him, and be no more of the world even as he is not of it.

26 Now, "The children of this world marry and are given in marriage: but those accounted worthy to obtain that world and the resurrection from the dead" (and undeniably God's children are all accounted worthy, these therefore) "neither marry nor are given in marriage: neither can they die any more, (for having been once dead in Adam in whom all die, and having died with Christ they have their life securely hid with him in God:) for they are equal unto the angels (having the life of Christ which is equal to any angel) and are the children of God being the children of the resurrection.

27 The sum of this discourse is that the children of this world marry (and are given in marriage) but the children of God do not. For the children of this world are set in contrast with another class or character of people who neither marry nor are given in marriage; and when their character is fully developed they are found finally to be the children of God, being the children of the resurrection; which resurrection is set forth as the medium or means by which they become the children of God, and this can be none else than coming into Christ - becoming Christians.

28 "For to as many as received him, to them he gave power to become the sons of God". Knowledge is power - He taught them the way. - He is the resurrection, that is, his gospel - his teaching affords the means of coming in to the true moral resurrection, and attaining eternal life.

29 As Christ Jesus therefore did not marry as the children of this world, nor to any part in their peculiar works, so neither do his people. And this is the central and radical point in which both he and they are not of this world.

30 This is the ground work of the separating line between Christ, including the whole church, and the world - in this centers that cross of Christ which the children of this world hate, and without which no man can be saved from sin.

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31 And that this is the radical point in which Christ was dead to sin and to the world, and his people dead with him, the words of the apostle are plain and pointed. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as tho living in the world are ye subject to ordinances?"

32 Why submit yourselves to those ordinances of which I have been speaking, which are a shadow of things to come, weak and beggarly elements imposed on those who live after the flesh, and were alive to the rudiments of the world, all of the rudimental sphere?

33 The body or substance is of Christ; and if ye be dead with him from the rudiments of the world ye have no need of these carnal ordinances; for ye are complete in him. Now the rudiments of any thing are the first principle out of which it springs, and according to which it is continually supported or has its subsistence as, the first principles of a language are called the rudiments of that language.

34 Accordingly the rudiments of the world are its first principle by which it is continued through succeeding generations, and the place of the deceased is continually supplied with a multiplied increase. These rudiments are found in the order and work of generation among those who marry.

35 These are the rudiments of the world on which the children of the world live, and which they pursue, and from which Christ and his people are dead. These are the life of the world, which to forsake by the faith of Christ, and to follow him, renders a man dead and hateful as death to this world, so that he is no more of this world even as Christ is not of this world.

36 On this principle a man is dead and yet living even as Christ lived, "Because as he is so are we in this world," "and if Christ be in you—if you are animated by his spirit and principles—"the body is dead as to committing sin, but the spirit is alive to righteousness."

37 I am aware that some nominal professors will contend that the only necessary distinction between the church of Christ and the world consists in being obedient to commanded duties, and abstaining from all things unlawful or expressly forbidden.

38 Others still more obliterate all lines of distinction, saying all that is necessary is to believe on Christ and thereby have his righteousness imputed to them and thus be entitled to a reward in heaven, but all contend, that nothing is required contrary to living in the works of generation.

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39 Thus many profess to be dead with Christ from the rudiments of the world and are as successfully and continually employed as any of the children of the world in procreating the living subjects of the world by its own rudiments, and in the fullness of its spirit, for their offspring are as corrupt as any others.

40 Many profess to have renounced the first Adam, to have put him off and to have come into Christ, to be baptized into his death and to live his hidden life in God, and yet are from time to time begetting and and bringing forth Adam's sons and daughters in all his fallen nature, as corrupt as the children of the infidel world, or the fruit of illegitimate intercourse.

41 And when they are asked for a reason to justify such works in christians, they will directly appeal to the commandment or law originally given to Adam, notwithstanding that as professed christians, they claim an entire disunion with Adam, his family and his law with all its consequencies, to have put off the old man with his deeds.

42 They also profess to have put on the new man, even the Lord Jesus Christ, who never had any thing to do with any of old Adams generation works, but requires his followers to follow him and not Adam or Moses or any that has preceded him.

43 How inconsistent are the lives of professed christians! They make no radical or effectual distinction between Christ and Adam — no marked or discriminating line between the flesh and the spirit — none between the living and the dead — none between the church of Christ and the world.

44 But if it be the province of christians to propogate their species by natural generation, and if they may perform this who are dead with Christ & not of the world, how comes it to pass that they do not propogate their own likeness? Or is there any distinguishable difference between the children of those and of other people? Are they any more holy, or any easier to initiate into the faith and life of Christ?

45 When Adam begat a son he was in his own likeness, and a lost corrupt creature; and his posterity ever since through successive generations have done the same; for by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned.

46 How then comes it to pass that christians do not propogate an offspring in their own likeness, or in the likeness of Christ, saved in Christ their living head? If they are as they say "new creatures" — if with them "old things are done away and all things become new and all things of God," whence does the old Adam get into their offspring? The case is plain the old man is still alive & warm in them & has not been put off with his deeds.

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47 They are still the sons of the old Adam, having his fallen corrupt nature, and therefore continue to beget an offspring in their own, that is in his likeness corrupt and fallen. They have no need to be converted in order to becoming wicked—sinners like their father. They are "conceived in sin" & shapen in iniquity; born to trouble as the sparks ascend upward; by nature children of wrath.

48 Why then has not the Spirit of Christ the same influence at least over his seed and their posterity as the spirit of Adam over his? How comes it to pass that they all have to be converted, formed anew—made over, by the spirit of christ in the gospel, and experience a regenerating work before they are like christ their Father and their head?

49 It is proved by scripture as above quoted, and also by painful experience, that the corruption and consequence of Adam's fall has continued in full force to his remotest generations. But it is written, that where sin abounded grace did much more abound.

50 Why then cannot this superabounding grace in christ in Christ eradicate the abounding corruption of Adam's fall in the children of God, so that christians may propogate a legitimate and christian offspring, if it be their province to procreate their species by ordinary generation?

51 Shall this all abounding sin and corruption in the degenerate sons of Adam maintain its ground against the superabounding grace of God by Christ, and banter the followers of Christ and their offspring, struggling under its oppression, and held by it all their life time subjects of bondage?

52 Can this be all the fruit of Christs delivering them by his destroying through death that which had the power to kill, namely Lust? (for Lust when it is conceived bringeth forth sin and sin when finished bringeth forth death) Or can they be dead with Christ and not of the world even as he is not of the world; can they be separated from the first Adam—can they have realy "put him off", and become liberated from the deadly influence & effects of his fall who do the same work which he did, and suffer the same corrupting influence of the fall with the rest of his unregenerat race? It cannot be.

53 Cease then to contend that the work of propogating the species by ordinary generation committed to the first Adam is at all the province or work of the church of Christ, the mem-

bers of which are "clead with him from the rudiments of the world"! "If the root be holy so are the branches".

54 If that work could by any means be grafted into Christ and be made the province of his people, it would be holy and its fruit holy; but all these attempts fail, so that when introduced into the church it is found to be "the man of sin". The church of Christ, the branches of the holy "Root" are brought forth by a very different process, not by generation but by regeneration, "being born, not of blood, nor of the will of the flesh, nor of the will of man but of God".

55 If that separation from the world, or that character or condition by which Christ's people are not of the world even as he is not of it, consists in any thing compatible with marrying, and practising the work of natured generation, what is that condition and what are those works which make that separation with sufficient clearness to mark it out to the men of the world, and so disagreeable to them that they hate Christ and his disciples for its sake?

56 The separation must evidently include something which the world highly disapprove and abhor, or the rejection and condemnation of that which they preeminently love, or both. It must also include that which is the death of the world, and the rejection of that which is their life, and necessary to their being in their own order, otherwise a man might be of the world and Christ too.

57 It must moreover include that which can make it manifest who are of the world, and who are of God, and belong to the church of Christ. Now no profession of christianity, or possession either, consistent with marriage and ordinary generation can include the necessary causes of separation. For it is well enough known that all such professions of inward piety may be made in hypocrisy, where correspondent works do not accompany the profession, sufficient to prove it genuine.

58 Such profession therefore as is not accompanied with such correspondent works cannot carry conviction to the world that such a man or people are of Christ, and not of the world, nor cause the world to hate them because they are not of them.

59 And where correspondent works attend any profession compatible with living in a state of marriage and ordinary generation, such profession and such works cannot carry conviction to the world that such people are not of them nor cause them to hate them on that account.

60 For notwithstanding they may abstain from certain things of less importance to the pursuits and enjoyments of the world, which yet pertain to their order, as from avenging injuries, or from taking a legal oath, or from shedding human blood, yet, while they support and approve

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The generation, the world will acknowledge them, altho they may view them for a time with a degree of zeal and power which cause a sharp testimony against sin in general.

61 But this degree of zeal and power will abate in time with those who live in the generation, being consumed by their lusts, and they and the rest of the world become one again. Accordingly it is ever found that none of those churches who live in the generation, can retain their separation from the world even as far as they sometimes gain it; neither can they keep a day of power and revival in religion more than a short time.

62 Besides; the men of the world do not hate a man or people, nor count them dead men, or not of themselves because they make a profession and show correspondent works, provided that profession and those works be in approbation of the generation of this world. Men esteem others the more for living up to what they profess.

63 If a man will practise what they esteem as virtue; if he be just in his dealings, upright in his department, chaste in his outward conversation, humane towards mankind, generous to the poor, merciful to the afflicted, and hospitable to strangers, altho he should profess to be a Christian and therefore not of the world, as long as he will support the work of generation and acknowledge it as being consistent with the life of a Christian, the world will not hate him, nor count him out of their class. They but esteem him the better for his consistent department.

64 That which separates a man from this world so as to make him not of the world even as Christ is not of the world, and causes the world to hate him, cannot be his abstaining from idolatry or the worship of false Gods, from profaning the name of the Lord, from murder, from theft or fraud, from false swearing or slander from adultery or fornication, from drunkenness or debauchery.

65 For, all these things and the like the world themselves disclaim and disapprove according to their own profession as good citizens of the world, and those who practise them are more or less esteemed unworthy of countenance.

66 These therefore cannot be the works of the world to which Jesus alluded when he said, "But me it hateth because I testify of it that the works there of are evil"; neither can these be the things which his followers do not practise, so that they are not of the world even as he is not of it, and the world hateth them on that account.

67 But let a man once deny himself and take up his cross and follow Christ; let him once maintain that gospel which teaches us to deny all ungodliness and worldly lusts, lawful or unlawful, (for many things are lawful which are not christian) let him support the

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Testimony of Christ in his own words— That the children of this world marry but those accounted worth to obtain that world and the resurrection from the dead, do not marry, and let him live according to that testimony, showing thereby that he is not of the world even as Christ is not of the world.

68 This will soon make it appear what causes the separation— It will be seen what ailed the world at Jesus the Christ, why they hated him and why they hate his disciples, even as he said, "Because they are not of the world even as he is not of the world.

69 They who take up their cross and follow Christ reject that which is the life of the world, and are of course dead men in their view as well as in reality, dead with Christ from the rudiments of the world, and as added a little after; "Ye are dead and your life is hid with Christ in God." Meaning Ye are dead to the great motive which moves the world, but ye have in Christs religion a motive— a spring of life and action from God, which is hid from the world. They in their darkness comprehend it not.

D 70 No wonder therefore that the world hate them, that is, the death and the life that is in them. They are dead, and yet they live a life with Christ in God— a life which the world abhor, a life of self-denial and the cross of Christ; "I am crucied with Christ; nevertheless I live; yet not I, but Christ liveth in me; a life which speaketh death to this world and the rudiments of it, which the children of this world love more than all things besides; for by these things men live, and in these they glory. Well said Jesus; "I have given them thy word; and the world hateth them because they are not of the world even as I am not of the world."

71 It has been supposed that the hatred and opposition of the world, particularly of the Jews, against Jesus arose from his teaching a doctrine which overturned and superseded their law, disannulling their system of service and leading them in new and unknown paths. But the world hated him because he testified of it that the works thereof were evil; and he did not teach that the law or service was evil; that therefore could not be the cause of the world's hatred.

72 Besides; The disannulling of the jewish law was not understood by the disciples, much less by the unbelieving Jews until after the day of penticost, and then not immediately; this therefor could be no part of the cause of their hating him and putting him to death.

73 That his doctrine led them in new and unknown paths is indeed true, the doctrine of self-denial and the cross— to follow him— live his life— to cease from the work of generation, or else have no part with him, was to them an offensive doctrine: it struck directly against the lusts of the flesh, the lusts of the eye and the pride of life, the all that is in the world. (1. Jon 2: 15)

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74 The Jews, it has been presumed, were offended with Jesus, & hated him, because he said God was his Father. But why should this offend them? Did they not call themselves the sons of God? We have, said they, one Father, God (Jno. 8:41) And could it be offensive to them to hear their Messiah say, "My Father worketh hitherto and I work."

75 But the truth is, they hated him for another cause; his denying and bearing his cross, as he also taught them to do against all ungodliness and worldly lusts; the lust of the flesh the lust of the eyes and the pride of life; including all covetousness and the claiming of selfish or individual possessions. And their charge against him for saying that God was his Father was only a factious pretext to support their quarrel against his holy self-denying life which was not according to this world.

76 In the same manner they contended with him for breaking the sabbath. Not because they cared for keeping the law in truth; for they made void the law by their traditions; neither because he did break the sabbath or violate the law in any case.

77 For he was always able to put them to confusion, and to vindicate his own works on the sabbath by their own law and their own practice, and thus to show that they only sought an occasion against him by such accusations because they hated his doctrine and his holy self-denying life. He did not gratify the lust of the flesh and the world, he did not marry and hold private possessions. The world hated him because he testified of it that the works thereof were evil.

78 Again; One of their heavy charges against him to ensure his crucifixion, was that he made himself a king and was therefore an enemy to Cesar: as if they had been friends to Cesar. When it is evident that nothing would have pleased them better, than that he would have taken the command and established them in the kingdom and glory of this world at the expense of the life of Cesar and all his power.

79 And such was their opposition to Cesar and his government, that no man was counted a greater sinner than he who held the office of a tax-gatherer, called a publican, under Cesars government. But they hated him, not because he did any evil, but because he denied himself as they for the same reason, hate his disciples, and say all manner of evil against them falsely for his name's sake whom they follow in the same self-denial.

80 It is true that the branch can not bear fruit of itself except it abide in the vine, no more said Jesus, can ye, except ye abide in me. Now as true as this similitude is when applied to Christ as the

vine and his people as the branches, so true is it when applied to the world as the vine and the children of the world as the branches, and illustrates the subject as correctly in the one case as the other.

81 For as no man can bring forth the appropriate fruit of Christ, or of his body the Church, unless he abide in him, so neither can any man or woman ~~or~~ or both bring forth the appropriate fruit of the world ~~of the world~~, unless they are of the world and abide in it.

82 But the whole world lieth in wickedness; those therefore who are of the world and abide in it, even those who bring forth the fruits or do the appropriate works of the world are lying in wickedness [ΕΝ ΤΩ ΠΟΝΗΡΩ] in the evil or wrong, and not in Christ.

83. But they that marry, or in any relation propogate the children of the world, serve the world, and therefore do not serve Christ; they bring forth the appropriate fruit of the world and are therefore of the world and abide in it. Thus it is logically proved by undeniable premises and correct conclusion, that they who marry or do the works of natural generation are of the world and not of Christ.

84 After taking this view of the subject the common silencing objection will present itself, that if this is the true gospel and all should believe and obey it, as all ought surely to obey the truth, the world would soon come to an end. To obviate this let it be considered in the first place that the very work of Christ is to bring the world to an end in his people, as soon as they become his.

85 This is a work unknown to the Jews before the coming of Christ, as saith the apostle; "Now all these things happened unto them for our example; and they are written for our admonition upon whom the ends of the world are come (1. Cor 10.11) Accordingly, as before shown, his people are not of the world, even as he is not of the world.

86 Now let us ask, on what principle can the end of the world be effectuated, by the abstinence of those who are not of it? Suppose the Kingdom of France should cease to multiply, what is that to England? France does not multiply English subjects. One kingdom can not beget the subjects of another kingdom.

87 And suppose the subjects of Great Britain should emigrate & go to France, or America, and become naturalized, why should Great Britain trouble herself about these emegrants multiplying? They are no more her subjects nor can they multiply her subjects. The very fact that professed christians feel so much interest in populating the world proves that they have never forsaken it, but are still of it. Christians are intended to save the world,

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88 But, to continue our illustration, we know that some two hundred thousands of imegrants arive in the United States yearly from the over populated Kingdoms of Europe, and cease forever to be their subjects or to multiply their subjects, yet we hear no cry raised in those kingdoms that this emigration will bring them to an end. They know they can spare them well enough and with great advantage to themselves.

89 An so the world can spare a million of subjects yearly to people the King of Christ, much to their own advantage and no fears of the world coming to an end. This, like the Jews saying of Christ, "If we let this fellow alone the Romans will come and take away our place & nation", is only a factious pretense against Christs followers, because they are not of them.

D 90 The world is to be served and continued through its own subjects and is sufficiently organized for that purpose. But the objection includes this also that the call is to every one to come into the same faith, and should this be so the world must inevitably come to a period.

91 It is true, the call is to everyone wherever the gospel comes but it is also true that few are disposed to obey. There is a heavier objection in the way than the fear or pretense of the world coming to an end; their unwillingness to deny worldly lust is of more weight with them, than the prospect of the world's being at an end, the hope of salvation or the fear of damnation.

92 Now the deciding question is simply this, Which is the most momentous work; to continue building up the world in its present order in which the salvation of Christ is not known, and keep every individual to that work, or to build up the church of Christ in eternal life for all souls who are willing to come out of the world and be joined to Christ.

93 They that prefer the latter will confirm the wisdom of their choice by making a speedy escape from the course of the world and all its fetters and uniting themselves to the body of Christ the church. And those that make choice of the former may solace themselves in their short lived paltry inheritance, the portion of Esau, while we consider the second answer to the objection in the words of Jesus Christ.

94 "And this gospel of the kingdom shall be preached to all the world for a witness to all nations, and then shall the end come." This prophecy was not fulfilled in the apostolic dispensation, nevertheless it will surely come to pass. Now what can they effect who are so deeply interested in keeping this word from running out?

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95 Can they arrest the purpose of God, which is to publish to all nations that everlasting gospel of Christ, which he has already introduced among men to make a finishing work of salvation in all who will receive it? Can they withstand the decree of God, and stop the angel flight in the mid heaven, saying "Fear God and give glory to him for the hour of his judgment is come?"

96 Or can they prevent the faith and obedience of honest souls who seek a kingdom which has foundations, whose builder & maker is God? Can they support the world in its present order and course when the testimony is fulfilled and the end is come, any more than the disobedient in the days of Noah, could by their eating and drinking & marriages keep the flood from drowning them when it came?

97 "For," said Jesus, "as it was in the days of Noah, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the son of man be". They will not yield until the end is come.

98 The thought is in itself, inconsistent and preposterous, that christians should count it their province or privilege to occupy the old ground of the generation of the first Adam, after they are called out to be a separate and devoted people to God; especially is this absurd seeing they solemnly profess and engage to put off that old man with his deeds or works.

99 That any people should be redeemed from death and initiated into life, and yet be participaters in the appropriate works of him in whom all die); or should be regenerated from the first Adam into the second; translated from the kingdoms of the world to the kingdom of God; from the corrupt state of fallen nature into a state of salvation by the favor of God in Christ, is too absurd to admit of a supposition: these different states are incompatible with each other.

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100 It is utterly unreasonable that they who believe they were conceived in sin, and shapen in iniquity, as well as all others who have been thence produced, should still cleave to this iniquitous work wherein they were conceived and shapen, after they profess to have been called with a holy calling into Christ, to be a people devoted to God, to serve him in newness of spirit, and no more in the oldness of the letter - that is - in the flesh.

101 Can it be that such people have any real understanding of the character and mission of Jesus the Christ, or of the nature & design of his religion in the redemption of souls from the impure sinful life of the first Adam & bringing them into his own pure & holy life?

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102 Or can they have any just conceptions of the greatness or reality of that change which is experienced by those who are called as christians to put off the old man with his deeds which are corrupt (in that all his fruit, even the most legitimate is conceived in sin) according to the deceitful lusts, and to put on the new man who after God (and not after the flesh) is created in righteousness and true holiness?

103 Can they be the circumcision who worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh", to whom it is like cutting the heart strings and rending the cords of life, to renounce the fleshly works and fleshly relations of the first Adam for the sake of Christ and eternal life? Do they love him more than these?

104 But some will yet say, Did not all come forth into life by natural generation? And without it how could there be any people to be saved? And what then? Because we are all born by natural generation, born of the will of the flesh and of the will of man according to his desires & propensities, must we on that account, or can we, remain on the ground and in the works of the natural generation, after we are called out to be of the number of the new born children of God?

105 Can we who are christians, who are born not of blood, nor of the will of the flesh, nor of the will of man but of God, and are not of the world even as Jesus is not of the world — can any man be in Christ — a true christian — be created anew in Christ Jesus and remain where he was before?

106 Can a man put off the old man with his deeds, and put on the new, and at the same time be a partaker of the nature and a practiser of the works which are the very core of the old man's life, and the foundation of his existence? Let the dead bury their dead and let the world propogate its own members; but let not God's people return to the beggarly elements, the rudiments of the world wherein some desire to be in bondage.

107 But some will argue, that to put off the old man with his deeds implies nothing more than to put off or renounced, and not practise or approve the evils which have attached themselves to him, and which he has practised, as drunkeness, theft adultery, fornication, covetousness and other unlawful works and lusts.

R 108 But pray what does all this amount to more than was required by Moses' law and observed practised by every pious jew? A man may strictly observe all these things and scarcely be a good

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Pharisee! What has Christ done for a man that only goes thus far? Just nothing. He is still but a disciple of Moses & under the law. This is not putting off the old man — nor crucifying the flesh, which no Jew was ever hypocrite enough to pretend he had done, altho he had fully come up to the work above prescribed for a Christian!

109 This plan in its utmost extent, is only to dress the old man in goodly attire, and to sweep and garnish the house and let him live. There are no part of the old man. They are unmanly things, as well as unchristian.

110 Unlawful deeds were never committed to him to do; neither was he ever allowed, under any law or dispensation of God, to indulge in unlawful lusts; they are none of his appropriate works even in nature, unless by that appropriation which he himself has made by deviating from his proper line without any authority from God.

111 And altho these and such like are the works of the flesh, they pertain to it in its corrupted condition only, in its reprobate nature as opposed to the law of God. And the flesh is not to be redeemed from its loss or corruption, purified and saved but to be "crucified" with the affections and lusts, whether appropriate or self-made.

112 So also the old man is not to be renewed and redeemed by Christ, but put off with his deeds, whether appropriate by God's appointment or self-made. And Christ is to be put on, the new man, who is renewed in knowledge after the image of him who created him, in every follower, in whom he is formed. "Put ye on the Lord Jesus Christ; and make no provision for the flesh to fulfil the lusts thereof. (Rom. 13: 14).

113 As Jesus had a human body and soul, as other men, that he might be the elder brother of his redeemed brethren, a fellow-partaker and leader in their sufferings and tribulation, and thus was made like them in all things, while he opened for them the new and living way through the vail, that is to say, his flesh, which he rent and crucified, his, being of the same nature which they had, he thus set them an example, & taught them to bear the cross which he himself bore.

114 Yet notwithstanding he thus crucified the flesh, he used the proper means of support for the animal life of the natural body, but took no part in the generation of the world, nor made any provision by laying out or submitting to any method for indulging the lusts of the flesh.

115 So it is justifiable and consistent with Christianity to provide things necessary and convenient for the support of the body, to make a vessel for God's service, subject to the Spirit, which mortifies the deeds of the body, but not to feed it for the indulgence of fleshly lusts,

# Christ's People

116 Farther to illustrate the doctrine of Christ, and show that the world will hate and oppose his people, as they also do himself, we will introduce the saying of Jesus to the Jews. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

117 Could anything more strikingly exhibit the enmity of the world against God and his Christ, than the rejection and abuse which Jesus received at the hand of the people among whom he wrought so many miracles, spake so many gracious words and did so many kind offices and good works, and in all his works revealed the Father so clearly? But I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

118 Query: If any man should come professedly in his own name and propose to be a teacher to lead men to life, not even pretending that God had sent him, or that he had any commission from God, would even the world receive him? We think not. These words then are figurative; and the phrases, In my Fathers name, and In his own name, are to be understood, as containing more than words.

119 When Jesus spake of the false prophets and teachers, he said, many shall come in my name, saying, I am Christ. Saying but not doing according to Christ, not walking in his spirit and works. Now if any man will come in the name of Christ, not saying but doing according to Christ, walking in his spirit and works him the multitude will not receive.

120 But if another shall come in his own name, as almost all do, not saying only but also doing, walking in his ways, not following Christ, teaching out of his own spirit, him they will receive. For when a man comes in his own name, or according to his own spirit and will promise the people salvation in that spirit, he comes in the name and spirit of all the world, and they will receive him & close in with the plan.

121 A Christ that shall come in his own name, that is, in his own nature and spirit, and not in the Divine nature & Spirit of God and the ministers of such a Christ, who will preach salvation to the flesh or in the flesh, bring the most acceptable news to mankind, and they will receive them

122 Now it is according to the name and the spirit and the practice of this world to marry and live in the generation, therefore it is that all those preachers of the various denominations who approbate that work as being consistent with christianity find so hearty a reception among mankind. They bring them no cross against their own life.

# Not of the World

123 These are they who promise the people their liberty, while they themselves are the servants of corruption. But it is not according to the spirit of the world for a man to deny himself, and take up his cross and follow Christ, bearing his yoke and his reproach, to crucify the flesh with the affections and lusts and lose the life for Christ's sake and the gospel's.

124 Therefore it is that those preachers and people who follow Christ bearing his cross and his reproach, and teach the necessity of coming out from among them and not being of this world, even as Christ is not of this world, as the true way to be saved, find such poor reception among professed Christians as well as others.

125 These are they who truly come in the name of Christ and of the Father, and the people prove it by their so generally rejecting them. This doctrine bears hard against the children of the flesh and of the world, whose only dependence is the flesh, who trust in it for their existence and continued succession here and finished happiness in heaven.

126 For cut off the flesh and the world is ruined, its children are enervated, they have no longer any source of existence, no longer any comfort or any lively spring of action or pursuit in this stage of being, and their grand concentrating hope and prospect of perfected happiness in the next world is the resurrection & reanimation of the flesh or natural body; so that their great confidence is in the flesh without and which they have no hope.

127 "But we are the circumcision who worship God in the Spirit, & rejoice in Christ Jesus, and have no confidence in the flesh", neither for life nor happiness here, nor for any part, much less the perfecting of happiness in heaven.

128 For notwithstanding we had our confidence in the flesh when we were of the world, having now renounced the world and its appropriate works to follow Christ and be of him, we have that confidence no more, neither hold our relation to those who live according to the flesh.

129 "For the love of Christ constraineth us because we that we thus judge, that if one died for all, then were all dead: And that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again. Wherefore henceforth, know we no man after the flesh: yea tho we have known Christ after the flesh, yet now henceforth know we him [so] no more".

130 Once Christ was known as a man descending from the loins of Abraham, Isaac and Jacob according to the flesh, and for a time the apostles

R and first jewish christians, held a special claim to him, as being related to them after the flesh. Thus they knew him after the flesh; but when they became more enlightened, and perceived of a truth that God was no respecter of persons — that he had called & commissioned Jesus to be the Savior of the Gentiles as well as the Jews they then gave up their fleshly claim.

131 They had become better acquainted with the nature of his work, and knew him only as the regenerated Son of God, one who had received a new nature, life and mission from heaven, and in this sense was the Lord from heaven — "a man sent from God", who owned no relations after the flesh — none but those of the spirit, who did the will of his Father in heaven.

D 132 The former kindred or relation, therefore, according to the flesh with its knowledge is forgotten, and men become known and united in the spirit. "Therefore if any man be in Christ he is a new creature [or Gr. there is a new creation] old things are passed away, behold all things are become new. And all things of God".

133 He has new motives, new prospects, new works, a new parentage, and all new kindred, in the spirit and according to Christ, in the room of the old in the flesh, and according to the first Adam, new springs and a new life. He drinks out of a new fountain, serves a new master and finally walks with him in the new and living way.

134 For he is dead with Christ from sin, from the world and its rudiments, and alive to God in the spirit, his brethren and his sisters and his Mother are the same as Christ's are, those who do the will of his Father in heaven. He is a subject of the same death which Christ died to sin, and of the same life which Christ lives, to God.

135 He owes more looks to Adam as his head or his root or his lawgiver but to Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross despising the shame and is set down at the right hand of the throne of God". Thus he is eventually an overcomer with Christ and setteth with him on his throne even as he over come and hath sat down with the Father on his throne.

136 Thus we have performed what was proposed, to show what are the distinguishing characteristics of the Church of Christ by which they can be known and distinguished from all other people. They are found to be a people in possession of that gospel which gives them power over all sin, so that in the progress of the work they cease to commit sin, or do any

iniquity.

137 They are a people living in the exercise of such love and union as no other people can imitate, being the product of no other cause, no other spirit than that of which they are possessed — the Spirit of God the unity of the spirit in the bond of peace.

138 A people who are not of this world and therefore neither marry nor are given in marriage as the children of this world do, but live as the angels of God who are devoted to the work and service of God in the spirit, and serve not the flesh. Therefore brethren we are not debtors to the flesh, to live after the flesh. For if ye live after the flesh ye shall die: but if through the spirit ye mortify the deeds of the body, ye shall live.

139 It may appear to some very improbable, or rather impracticable, for a society of people to subsist on earth from year to year, and from age to age in the practical rejection of the physical order of procreation. But God has begun the work and will carry it on.

140 It has been shown that the flesh is not the source of confidence in the people of God, but the Spirit — That the flesh is the source of divisions of wars and contentions; but the Church and people of God are united in one Spirit. "Jerusalem is builded as a city that is compact together".

141 The Church of God, the New Jerusalem, is built in a new order of things after the Spirit; in Christ, "Of whom the whole family in heaven and earth is named". Thus John the Revelator said, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea".

142 The material heaven and earth could not subsist in their present order without the water of the sea to supply both the animal and the vegetable creation. But the language is symbolical; the sea is the source and treasure of many waters on the earth which are used in this same book as a symbol of peoples and multitudes and nations, and tongues.

143 A divided and immence multitude, over whom the great whore; the mystery Babylon, the Mother of harlots and abominations of the earth presides with noise, tumults and divisions like the raging waves and commotions of the sea.

144 But none of these things are in the Church of Christ; neither confusion nor division nor tumult; for in that church God has his dwelling. The city is low and in a low place, and her people shall not be reckoned among the nations.

# Chapter XIX.

## Of the Resurrection

R 1 There are three distinct kinds of Resurrection alluded to in scripture, the resurrection of the body; the resurrection of the soul; or moral & spiritual resurrection from a state figuratively called, death in sin, to a state of life in holiness, and the resurrection of the wicked and unjust to a state of condemnation.

2 We shall treat of these in their order; and,

1st. Of the Resurrection of the body. At the time of the advent of Jesus the Christ in Judea, the greater portion of the jewish nation Scribes, lawers and Pharisees, as well as the common people who were taught by them — all except the Sadducees and their disciples believed in the resurrection of the body. For this reason, this doctrine could not fail to be alluded to by Jesus, tho he never gave it the least sanction.

3 The conception which the jewish people had of the resurrection as derived from the teaching of those whom Jesus calls "blind guides", was very much the same with that of most orthodox & popular sects in our own time, namely, That the natural body of man, consisting of flesh, blood and bones, after being bereft of animal life — and the living soul and spirit, and laid in the grave, will at a certain future day appointed of God, be raised from the dust of the earth with which it had mingled after dissolution, and be again reanimated with the same living spirit.

4 We can see a proof of this jewish conception in the promptness of Martha's reply to Jesus, who said to her "Thy brother shall rise again". "I know, said she, that he shall rise again in the resurrection at the last day". This appears to have been the very first occasion which offered for Jesus to set forth his own doctrine concerning the resurrection, and he availed himself of it, by declaring himself to be the resurrection — meaning of course that obedience to his doctrine — his teaching afforded the means of entering into life now, and consequently that the true resurrection was not to be looked for in some far off future, nor did it consist of the reanimation of dead bodies. But we shall speak more particularly of this in its place.

5 The Westminster Catechism, sets forth the orthodox views of the resurrection of believers on this wise: "The souls of believers are at their death, made perfect in holiness, and do immediately pass into glory, and their bodies being still united to Christ, do rest in their graves till their resurrection".

6 It seems astonishing that men, otherwise learned and intelligent should bring themselves to believe and promulgate such absurdities.

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The bodies of believers while in this life are considered by them as clogs to the soul and the latter can not enter into glory nor even be saved from sinning while in the body, but when released from it they "immediately pass into glory"! Now how can it be believed that these happy glorified spirits can be benefitted or have their happiness & glory increased by again putting on these same clogs which formerly prevented them entering into glory?

But this is not the worst absurdity. These dead corpses while rotting & mouldering in their graves, masses of corruption, are said to be "still united to Christ."! By what an Infinity do they make this assertion? If these dead bodies were united to Christ they were of course united to God; but Jesus himself declared that "God is not the God of the dead, but of the living."

8 God can not be the God of any except living intelligent beings who recognize him as their God, neither can Christ be Christ or Savior to dead bodies, for even those who are physically alive in the body can not as it is written, call or recognize Jesus as Lord but by the inspiration of the Holy Spirit. Jesus was not commissioned of God to brood over and save dead bodies — but to save the souls of men; to resurrect them from their state of death in sin & give unto them Eternal life.

9 But, it is argued that the body of Jesus was resurrected, and that, it is said, is a pledge and patterne of the resurrection of the bodies of the saints, his people. This would be a weighty argument if it were a fact, but it is not so stated in scripture. That Jesus was raised from the dead is abundantly stated and is no doubt true; but the body was not Jesus nor was it reanimated, nor did it ascend to heaven.

10 It is again objected that the scriptures teach that "Christ was put to death in the flesh but quickened by the Spirit" — and that this plainly means that tho he was put to death in the flesh that yet he was immediately again quickened, reanimated and so resurrected by the Spirit. But if his natural body had been quickened he would have been quickened in the flesh — instead of the Spirit — For thus it should read according to the Greek — σαρκι in the flesh, and πνευμα in the spirit. He was put to death in the flesh and quicked in the spirit. That is, When his body was killed he was all the more alive in Spirit for that, inasmuch as he was delivered from that clog. He could now go and preach to the spirits in prison, which he could not do before.

11 But we do not propose to consider all the objections that ingenious critics may be disposed to raise, for indeed it belongs to the abettors of the bodily resurrection to prove from the new Testament that this is an article of the Christian faith and not to us to prove a negative. We have asserted that it is no where taught in scripture that the same corporeal body which dies & is buried, shall be raised and reanimated, a conclusion

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That other candid and profound Thinkers have arrived at after close examination, tho they previously believed otherwise. As an instance we shall bring forward a few extracts.

12 John Locke the great metaphysician thus writes in his famous reply to the bishop of Worcester. "I crave leave humbly to represent to your lordship, that I thought you undertook to make out that my notion of ideas was inconsistent with the articles of the Christian faith. But that which your lordship instances in here, is not, that I yet know, an article of the Christian faith. The resurrection of the dead I acknowledge to be an article of the Christian faith, but that the resurrection of the same body, in your lordships sense of same body is an article of the Christian faith is what I confess I do not know."

13 "In the New Testament, (wherein I think, are contained all the articles of the Christian faith) I find our Savior and the apostles to preach the resurrection of the dead, and the resurrection from the dead, in many places; but I do not remember any place where the resurrection of the same body is so much as mentioned. Nay, which is very remarkable in the case, I do not remember in any place of the new Testament any such expression as the resurrection of the body, much less of the same body."

14 "He that believes the dead shall be raised, believes that article of faith which the scripture proposes, and cannot be accused of holding any thing inconsistent with it, if it should happen that what he holds is inconsistent with another proposition, namely, that the dead shall be raised with the same bodies, which I do not find, proposed in holy writ as an article of faith."

15 "The next your lordship brings to make the resurrection of the same body an article of faith, are these words of St Paul; "For we must all appear before the judgment seat of Christ that every one may receive the things done in his body" + + To which your lordship subjoins this question: Can these words be understood of any other material substance, but that body in which these things were done?"

16 "The apostle says indeed, done in his body + + When your lordship has resolved in your self what that immutable he is, which at the last judgment shall receive the things done in his body, your lordship will easily see that the body he had when an embryo in the womb, when a child playing in coats when a man marrying a wife and when bedrid dying of a

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consumption, and at last which he shall have after his resurrection are each of them his body, tho neither of them be the same body."

17 We think probable that by the body here spoken of which the man should have after his resurrection, which he makes to be a different body from his material body that had died, our author meant "a spiritual body," as he a little afterward writes thus "It is enough that every one shall appear before the judgment seat of Christ to receive what he has done in his former life"— [here he substitutes "his former life" for "his body".] "but in what sort of a body he shall appear, the scripture has said nothing, but that it shall be a spiritual body raised in incorruption".

18 "For the words of St Paul, run thus: 'That which thou sowest thou sowest not that body, which shall be' &c. From which words of saint Paul the natural argument seems to me to stand thus: if the body that is put in the earth in sowing [seed] is not that body which shall be, then the body that is put in the grave is not the body that shall be". + + + So that yet, I confess, I see not the resurrection of the same body proved from these words of St Paul, to be an article of faith."

19 He who reads with attention this discourse of St Paul (I. Cor. 15.) where he discourses of the resurrection, will see that he plainly distinguishes between the dead that shall be raised, and the bodies of the dead. For it is νεκροι, παντες, οι, are the nominative cases, to εγειρονται ζωοποιηθησονται, εγερθησονται, all along, and not σωματα, bodies; which one may with reason think would some where or other have been expressed, if all this had been said to propose it as an article of faith that the same bodies should rise.

20 "The same manner of speaking, the spirit of God observes all through the New Testament, where it is said, (Matt 22:31) "raise the dead, quicken or make alive the dead, the resurrection of the dead" (Mark. 12:26 – Jno 5:21 – Acts 16.7 Rom 4:17 – 2 Cor. 1.9 – 1 Thes. 4:14,16). Nay the very words of our Savior, urged by your lordship for the resurrection of the same body, runs thus, (Jno 5. 28.29) παντες οι εν τοις μνημειοις ακουσονται της φωνης αυτου και εκπορευσονται, οι τα αγαθα ποιησαντες εις αναστασιν ζωης, οι δε τα φαυλα πραξαντες εις αναστασιν κρισεως.

21 Would not a well meaning searcher of the scriptures be apt to think that if the thing here intended by our Savior, were to teach and propose it as an article of faith, necessary to be believed by every one, that the very same bodies should be raised; would not I say any one be apt to think that if our Savior meant so, the words should rather have been παντα τα σωματα α εν τοις μνημειοις, that is, "all the bodies that are in the graves", rather than "all who are in the graves", which must denote persons and not precisely bodies?"

22 "This therefore being so, that the spirit of God keeps so expressly to this phrase

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or from of speaking in the New Testament, of "raising, quickening, rising, resurrection &c of the dead"; and that the body is not mentioned, except in answer to this question, with what bodies "shall those dead who are raised come"? so that by "the dead" can not precisely be meant the dead bodies:

23 "I do not see, but a good Christian who reads the scriptures with an intention to believe all that is revealed to him concerning the resurrection may acquit himself of his duty therein without entering into the inquiry, whether the dead shall have their same bodies or no? Which sort of inquiry the apostle by the appellation he bestows here on him that makes it ["thou fool"] seems not much to encourage"

24 "I must not part with this article of the resurrection without returning my thanks to your lordship for making me take notice of a fault in my essay. When I wrote that book I took it for granted, as I doubt not many others have done, that the scriptures had mentioned in express terms, "the resurrection of the body".

25 "But upon the occasion your lordship has given me in your last letter, to look a little more narrowly into what revelation has declared concerning the resurrection, and finding no such express words in Scripture as that "the body shall rise or be raised, or the resurrection of the body". I shall in the next edition of it change these words of my book, "the dead bodies of men shall rise", into these of the Scripture, "the dead shall rise". (Book 2. Ch. 27)

26 We have extracted thus copiously from Locke, not only to show how decidely he discarded the resurrection of the body as a doctrine taught in the New Testament, but that it might be seen how thoroughly he had examined the subject in every passage relating to it. We see from our closing extract, that up to the time of his writing he had held the common opinion, not doubting that the resurrection of the body was clearly expressed and fully taught in the New testament.

27 It is certainly a singular instance of candor and keenness of mental perception; yet, tho he negatively discarded & disproved the resurrection of the body, he does not give us the least reason to believe that he fathomed or understood the true nature of the Resurrection as taught by Jesus Christ.

28 A more modern writer has the following. "In the new Testament, tho the doctrine of the general Resurrection is so much insisted upon, and such frequent ~~mention~~ the resurrection is made of the dead, yet we no where read of the resurrection of the same body. Our Lord saith, 'All that are in their graves, shall hear his voice and come forth'

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(Jno 5:28) and what are in the graves but the dead bodies?

29 But if this, is any proof of the resurrection of the body, it proveth too much, that the dead bodies can hear, and come forth without their souls; for I presume it will hardly be said that the souls are in the graves too. "All that are in the graves" is nothing more than a ~~paraphrastic~~ periphrasis for "the dead," they who have done good and they who have done evil, which cannot possibly be applied to dead bodies. Bush's Extract from Bishop Newton.

30 Speaking of the resurrection of Christ, Professor Bush observes, "If ~~he had been~~ his material body had been raised unchanged he would have been quickened in the flesh, which he certainly was not. He was quickened in a spiritual body as truly as he was put to death in a material body; and this is indicated by the original σαρκι (in the flesh, & πνευμα, (by the spirit) which are grammatically parrallel with each other.

31 "It will be observed that he does not say, in express terms, "a spirit hath not flesh and bones as I have;" but 'as ye see me have'; where the original is not the common word for 'see', (ειδετε), but another term (θεωρειτε) which implies more of a mental perception, ~~equivalent~~ equivalent to our consider, contemplate, apprehend. "A spirit hath not flesh and bones as I seem to you to have, — as you contemplate me as having." Bush on the Resurrection of Christ 2 p. p. 44, 45.

32 We here close our remarks on the resurrection of the body, having sufficiently demonstrated that it is not an article of the Christian faith, not being any where taught in the new Testament. We come next to show what the Christian resurrection is, and in what it consists.

And we shall first take some notice of the resurrection of Christ himself, and we shall discover that the main ground of misapprehending the true nature of the Christian resurrection is the misapprehension of the true status of Jesus the Christ and his character.

33 Jesus, the Christ then, the who became the first born Son of God was a man, and lived a Jew, being born under the law. In the character of man he was invested with the whole of human nature in its fallen state according to the order of the first Adam that he might be a suitable leader to lead men out of their last estate, who were subjected to death by reason of sin.

34 "For both he that sanctifieth and they who are sanctified are all of one [race] for which cause he was not ashamed to call them brethren. Forasmuch then as the children are partakers of flesh and blood he himself was also a fellow partaker of the same — For verily he took not on him the nature of angels, but he took on him the seed of Abraham Wherefore it behooved him in all things to be made like his brethren. For in that he himself hath suffered, being tempted, he is able to succor them that them that are tempted.

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35 As a Jew, he was a true minister of that dispensation to fulfil it, and open the door for the salvation as well for the Gentiles as the Jews. And he not only kept the Jewish law or law of Moses, perfectly, but also the intermediate dispensation committed to John as his forerunner, submitting to his baptism of repentance, and saying, "Thus it becometh us to fulfil all righteousness."

36 Thus keeping his way fully cleared on every hand, and in every character which he filled, he now stood on fair ground to commence the work of his supreme character, as the Son of God, the first born among many brethren, to introduce the new and spiritual family, the kingdom of God

Now in accomplishing this work, the labor of Jesus was to renounce all the works, and ~~and~~ travel out of all the nature of the first Adam, to die to sin, and live to God according to the law of the new creation, which was to begin in him. So it is written, "In that he died he died unto sin once; but in that he liveth he liveth unto God. ☞ And this is the true resurrection of Christ and of his people, of whom he is the example and leader.

R 37 We see then that neither the death nor the resurrection of Christ — and which is the pattern and example of that of his people — consists in the litteral resurrection of his body or in his litteral death; but that better and more important of his soul ~~xxxx~~ a moral & spiritual resurrection of the soul from the bondage of death and corruption in the unregenerate state of the first Adam. And Jesus is the first of the human race that ever attained this glorious resurrection and liberty of the Sons of God.

38 As Jesus was brought forth in the same state of death in Adam as others, being "made of the seed of David according to the flesh", he had to become the son of God by regeneration as all others, and this regeneration is the same as resurrection as he himself taught — "and are the children of God, being the children of the resurrection".

39 Thus those who are dead in sins in the first Adam, become the children of God by the resurrection — and they become the children of God by regeneration — showing that they are one and the same thing These that are dead in trespasses and sins are made alive unto righteousness by the christian resurrection — Or they are quicked, made alive ~~by~~ unless regenerated by the Spirit of God. "As many as are led by the spirit of God are the sons of God", and as many as come into the true

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Christian resurrection are the children of God. + is to follow him in the resurrection. To follow X, in the regeneration +

M 40 The resurrection then in its true and highest order, which Jesus Christ promised as the object of hope to his followers is the rising from the death of sin, and from the earthly carnal nature * by the travel of regeneration, into the heavenly and divine life and nature.

41 This is the resurrection that the man Jesus attained (see Acts 2.27) otherwise he never could have been the first begotten from the dead, nor the first that should rise from the dead; (as Paul declared to Agrippa he was) (see Acts 24:22,23) for he could not rise from the dead unless he had been formed soul and body, of the elements of that nature which is dead, (to wit, that of old Adam in whom all die) not dead to conscious existence, but to the Divine life. Nor could he upon any other ground have been "made in all things like his brethren" to whom he was the example.

42 For, this (being made like his brethren) alludes much more to the soul than to the body; since all must allow that the soul is the real acting principle, and not the corporal body. Hence it is the real man, not only in him, but in his brethren, and without this his likeness to his brethren would be but a shadow, and no reality, but as the likeness was real, therefore he was the real pattern, and set the example of rising from the dead — from the death of a carnal fallen nature as well as rising into the nature of eternal life.

R 43 After Jesus had attained to this resurrection, or had entered into its progressive life giving power, he testified saying "I am the resurrection and the life", meaning that his gospel, his teaching and example afforded the means by which others could likewise enter into the same resurrection, divine life. Hence he said "My sheep hear my voice and they follow me and I give unto them eternal life"

He does not say "I will, as at some future period, give them eternal life" but "I give, now, in the present tence, that is, as soon as any hear my voice — my teaching — and follow me, they thereby enter into life, come into the resurrection & have eternal life.

44 In corroboration of this, Jesus said, in another place, "Verily, verily, I say unto you he that heareth my word, and believeth on him that sent me, hath (then) everlasting life, and shall not come into condemnation; but is (already) passed from death unto life" — is in the resurrection. And again; "The hour is coming and now is when the dead shall hear the voice of the son of God — (shall hear his gospel) — and they that hear shall live".

45 He does not say dead bodies, for they cannot hear, but the dead" — such as he alluded to when he said "let the dead bury their dead". From these things it is evident that the resurrection which Jesus introduced and taught was essentially a part of his gospel, so that no soul could enter into the gospel without

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entering into the resurrection, consequently that it took place and continually existed in fact during the ministration of Jesus and of his apostles, and necessarily existed as long as any true followers & true church existed among men.

46 After the falling away of the true christian church, the dark ignorant professors of christianity gathered up the old Jewish notion of a bodily resurrection to take place "at the last day" and consequently a thing to be effected by the fiat of God, and in which they had nothing to do.

47 And this do nothing religion, characterizes their whole scheme of salvation. God must resurrect them — the Holy Spirit regenerate and sanctify them, and Christ must imputes his righteousness to them and satisfy divine justice in their room and stead, and allow them to live in all the selfishness, covetousness and lusts of the world, commit sin daily in thought word and deed while they live, and let them "pass immediately into glory" when they die!

48 Very different from this was Pauls notion and representation of the Christs resurrection; he speaks of it as attainable in the present tense and as a condition for which he had to make great sacrifices as well as great exertions. What use of all this if he had meant the resurrection of the body which was to be effected by the miraculous power of God at the last day without any of his agency?

49 Thus he says, "I have suffered the loss of all things [had forsaken all for Christ] and do count them but dung that I may win Christ + + that I may know him and the power of his resurrection, and the fellowship of his sufferings — If by any means I may attain to the resurrection of the dead". Now if Paul had gravely informed us that he had done and suffered all these things, to insure the complete dissolution of his body after death, a thing which we all know would take place without his agency, would it not be just as reasonable as to do the same that his body might be resurrected at the last day, a thing which he could not prevent?

50 We must then allow that the apostle had no reference to a bodily resurrection, but to the christian resurrection or regeneration of the soul, or at once rank him with lunatics. But we are aware that the orthodox resurrectionists of the body to save appearance, admit that a moral or spiritual resurrection is alluded to in the scriptures.

51 Then we would ask, which is of the greater importance, the bodily or spiritual resurrection, and which of them is the true christian resurrection? We have seen that with regard to the bodily we have nothing to do. Whether we believe it or disbelieve it

makes not one whit of difference. It will take place at all events according to their creed, and it will be the common lot both of good and bad indiscriminately.

52 But with regard to the spiritual or Christian resurrection as we have seen by the teaching of Jesus and his apostles, we have to be active agents. We have to hear and obey his voice, we must follow him, forsake all, and strive if by any means we may attain to it. Thus the sectarians make a great account of a sham, a shadow, and keep silent about the substance; because the belief of the first costs nothing, and the latter requires self-denial and exertion to acquire it.

53 We have in a former chapter, alluded to the resurrection as it stood in connection with marriage, in considering the answer of Jesus to the question of the Sadducees with respect to the subject. But as the resurrection was not then our special subject we reserved some further elucidation of the subject in its proper place.

54 It has already been stated that the belief of a general resurrection of the bodies of men at the last day was the common notion of the jewish people, Sadducees excepted, in our Savior's time; and tho the Sadducees denied it, their conceptions of it was the same with those of the Pharisees; and it was with this conception, if that, they proposed their question to Jesus, supposing him to have the common belief of the jews on this subject.

55 And if Jesus had believed that the reanimation of the body at the last day constituted the resurrection, he must have answered them very differently, because that doctrine includes the resurrection of both the righteous and the wicked, but the resurrection brought to view & taught as the true christian resurrection included only the righteous — the subjects of his kingdom. or of the Kingdom of God — "The children of God, being the children of the resurrection" — "they are as the angels of God in heaven" — Such are the characteristic marks of all which Jesus included as the subjects the resurrection in the sense which he intended to teach it.

56 His doctrine on this subject not only confounded the Sadducees, but it astonished the multitude. It was new to them both. To get a clear conception of Christ's doctrine of the resurrection we must make a plain distinction between it and a future existence. This latter is confined entirely to those who have passed out of the body, to the world of spirits, and is common to all the human race after death. The former is common to both worlds, but confined to the subjects of Christ's kingdom. "Blessed and holy is he that hath part in the first resurrection" —

57 Doubtless the word resurrection is used in other and more extended senses than here noted, but we speak of it in the sense that Jesus taught it on this and other occasions and therefore, as the true Christian resurrection, and

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in the sense in which it was to be enjoyed and participated in by Christians.

58 Christs resurrection then has relation the regeneration, the moral and spiritual elevation, of the soul of man, and is extended and applied to him whether in this world or the next, and belongs both to the present and the future. It is an essential element and concomitant of the Gospel, so that whoever enters into the gospel enters into the resurrection state.

59 And as a subject of the resurrection, whether in this world or the next he becomes like the angels and does not marry, and forsakes his wife for the gospel's sake if he has one, and follows Christ in a life of purity. So that subjects of the resurrection in no case, whether in this world or the next, have any thing to do with marriage

60 This is the ground on which Jesus told the Sadducees that they erred, not knowing the scriptures nor the power of God; as if he should say, "You are ignorant of the whole matter. Your seven brothers and their one wife are not subjects of the resurrection, for its subjects have nothing to do with marriage, any more than the angels. Your question is not apropos. Contrary to your notions, those eight persons may have a conscious existence in the spirit world without being in the resurrection, or without implying the resurrection of their bodies at the last day.

61 They may exist there as they did here, without being subjects of the resurrection, and may there quarrel about their one wife, but if ever they come into the resurrection & the life which I preach, they will have no more trouble about the wife, for there is no more wife or marriage in the resurrection state whether in this life or the next — none in the kingdom of the Messiah which extends to both worlds. Used by her

62 Now let us suppose that Jesus should further address these Sadducees, as follows; "I have now told you of the true nature of the resurrection, and the condition of its subjects, but I know you dispute the future existence in toto whether of angel or spirit but to convince you that men actually do have a conscious exist after the death of the body I refer you to the book of Moses, how God spake to him saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'. He is not the God of the dead but the God of the living. (Mark. 12: 18 to 27. Luke 20: 27 to 38)

63 All this seems perfectly simple and consistent. We will now further suppose that these Sadducees reply. "Well master we candidly acknowledge that your reference to the declaration of God to Moses has convinced us that men do have a conscious existence in a

disembodied State; but we supposed that he held to the resurrection of the body at the last day as the Pharisees do, and that doctrine we dispute and disbelieve, and you have not said one word in favor of that, nor given the least proof of its truth. Let us ask would not this statement of the Sadducees be strictly true?

67 The inevitable conclusion is that Jesus in teaching, enforcing & illustrating the doctrines, both of the resurrection & of a future state did not include the resurrection of the body, and that therefore this doctrine is not an article of the Christian faith and has no authority in the teaching of Christ.

65 Take all that he said to Martha on the subject and the more closely it is analized the more clearly will it appear that he not only failed to teach the resurrection of the body, but taught that which is irreconcilably opposed to it.

66 It has been already intimated that the resurrection of God's people, and the regeneration are the same, and we shall now proceed to some further discussion & proof of that position. It will be granted on all hands, that regeneration is the work of passing or being transplanted from the first Adam to the second, or in other words, of becoming the sons of God with Jesus the Christ and so to partake spiritual life with him.

67 And that this is the amount of the resurrection the scriptures plainly teach. "For as in Adam all die so in Christ shall all be made alive"— "And are the children of God being the children of the resurrection". But more particularly.—

1st. Resurrection is used by the sacred writers instead of regeneration; or in other words they are said to be risen with Christ, who, it is evident had experienced nothing farther than being regenerated by the gospel of Christ.

68 Thus the Apostle, (Col. 3:1,3) If ye then be risen with Christ, seek those things which are above where Christ setteth on the right hand of God—For ye are dead and your life is hid with Christ in God. Their being risen with Christ is, too evidently the to need proof, the same, the same as being regenerated by Christ's gospel, or as it is stated a little after, having put off the old man with his deeds, and having put on the new.

69 See also the words of Christ as recorded by Luke, quoted above—"And are the children of God, being the children of the resurrection". To be the children of God by regeneration or being the children of the regeneration, would be quite intelligible language, very naturally conveying the idea of those who are born again, or regenerated

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by the gospel of Christ, because it is by regeneration or being born again, that men become the children of God in a christian sense. But here the term resurrection is used to express that by which men become the children of God, which proves that the resurrection is the same with regeneration.

70 2ly. To be risen with Christ, or to be alive with him from the dead, which is the same, is the proper predicate of regenerate men, and is perfectly correct to apply to them while yet in the body, having never laid it down, much less having resumed it.

71 This is evident from the above quotation taken from the Colossians, to which may be added the language of the same apostle to the Romans, whom he addresses "as those that are alive from the dead", advising them to consider themselves of that character, and act becomingly to their privileges.

72 That Jesus Christ stood in the exact where sinners stood; that he also had the very same nature of those who were sinners, as it is written that "Both he who sanctifieth and they who are sanctified are all of one (blood or race)"; That he was by nature exposed to temptation, being tempted in all points as we are, as well as that he was like unto his brethren in all things, are characteristics and facts in his history and life too prominent ever to be concealed.

73 And that one thing in which it became him to be made like his brethren and to be their proper example was that of his rising or living to God a life of holiness while he daily died to all sin, in the midst of the most subtle temptations, is taught at length by the apostle to the Hebrews, and also to the Romans in the context of the last quotation from that epistle.

74 In that chapter the apostle shows and correctly illustrates these points: That the death which Christ died was dying to sin. and that the life which he lived, or the resurrection in which he rose, was living to God a life of holiness; That for us to die to sin is that wherein we are planted together with Christ in the likeness of his death, being the effect of his death to us, and its equivalent in us; and that for us to live in newness of life, or to be alive to God in holiness, is that where in we shall be in the likeness of his resurrection, which is the effect of his resurrection to us and its equivalent in us.

75 By a proper attention therefore to that chapter, the argument in behalf of the resurrection of the animal body, drawn from the likeness of our resurrection to that of Christ will be sufficiently obviated. It will be also understood more clearly that whatever death Jesus Christ died was either comprehended in that of his

dying to sin, or inflicted on him by the wicked because he would die to sin.
76 These things will be made more apparent while we consider part of that chapter in discussing the leading point now in hand, That the true resurrection promised in Christ is the passing from the first Adam to the second— the dying to sin and living to God— being born again— born of God— born of the Spirit; for many phrases of this kind are used by the sacred writers to express one and the same thing.
77 Now that this regeneration or passing from death in Adam to life in Christ, is the amount of the resurrection promised by Christ, has been already shown, being a necessary inference from statements previously made. But as the subject is important and somewhat intricate will prosecute it some farther.
78 And it is inforced with great perspicuity by the apostle in his sixth chapter to the Romans. That those Believers at Rome to whom he wrote were yet living in the body having never put it off, and therefore could not possibly have resumed it— that he addressed them in the character of those who were born again, and that he considered them risen with Christ, being dead, and alive again, are facts not to be controverted.
79 "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Thus the life of the christian commences with death, (the death that Christ died to sin) this is the beginning of their spiritual race or warfare, they are baptized by the Spirit of Christ into his death; as it is said in another place "For by one Spirit we are all baptized into one body".
79 It would be an unnecessary labor, as well as improper to enter into disputations about water baptism, so much controverted and so highly esteemed by professors, and which at best cannot be considered with any plausibility as any thing more than a sign or shadow. The baptism of which the apostle here speaks is that of the Spirit.
80 John baptized with water but Christ with the Spirit, as John declared. And this is in spirit and truth the baptism with which Christ commissioned his apostles to baptize, saying, "Go ye therefore and teach all the nations, baptizing them [εις το ονομα] into the name of the Father, and of the Son and of the Holy Spirit, not into or with water, but initiate, immerse them into the doctrine, life, death an resurrection of Christ in whom the Father & the Spirit dwelt.
81 But all true christians are baptized into Christ and into his death, and raised with him. "Therefore we are buried with him by baptism into death, + for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." What was the likeness of his death to which the apostle referred them?

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82 The same death in them which had been in him, as the after context shows. What then is the likeness of his resurrection, in which believers shall be planted together with him? The same resurrection in them, the likeness of that which was in him, and which they began to receive in the same baptism, by which they were (and now are, as many as receive him) baptized into his death.

83 For the baptism of the Spirit abides the same even to the completion of the work of redemption in those who receive it and keep it. Accordingly the apostle proceeds; "Knowing this that our old man is crucified with him (i.e. with his old man) that the body of sin might be destroyed that we should not serve sin. (Here is the crucifixion with Christ and death to sin), For he that is dead (not in sin neither who has laid off the body; but he who is dead to sin as Christ also died) is freed from sin". (Here is the beginning of life.)

84 And what was the death which Jesus died? To sin. And what was the life which he lived? A life to God - a life of holy obedience. "For in that he died he died unto sin once; but in that he liveth, he liveth unto God."

Now what are the effects towards us of the death and life of Jesus Christ? The same death and life in us. "Likewise (in the same manner as in Christ) reckon ye yourselves to be dead unto sin but alive unto God through Jesus Christ our Lord." Through the efficacy of his gospel. "Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof".

85 "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead" (as children of the resurrection). "For sin shall not have dominion over you: for you are not under the law but under grace". Thus by a proper attention to the apostle it is not difficult to see what is the true christian resurrection, to which those attain who are christians indeed.

86 Freedom from sin and the law, with power to serve God in righteousness and holiness. All which are the fruits and proper effects of the work of regeneration, or coming out of the first Adam into the second. And this is the resurrection promised, attained and preached by Jesus the Christ, and by his apostles & many of the first christians

87 But the apostle proceeds to a further illustration of the subject. "The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy such, such are they also that are earthy; (Adams sons are like himself) And tho it is said that the second man, to wit, Jesus the Christ, is the Lord from heaven, yet he is so in such sense, as will apply equally to his followers. For as is

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The heavenly <u>such also are they that heavenly</u>". (The followers or progeny of Christ are like him, and of the same heavenly origin) to wit, sent from God.

88 This Jesus confirms saying- "As my father <u>sent me into the world, so send I you</u>". The coming from heaven, signifies the being inspired from above with heavenly principles, and acting & speaking by divine sanction. Thus it is said of John the Baptist "<u>There was a man sent from God</u>" meaning that he came clothed with divine authority to preach a reformation or repentance. So that Jesus the Christ, whatever title may be given him, was in all things like his brethren. Standing on the same tract, starting from the same level, and attaining the same resurrection and regeneration of soul, by the same kind of death, and by the same progressive travel in a life of self-denial and obedience & devotion to God.

89 Divers other scriptures might be introduced to further illustrate our subject but lest we be tedious we close this part of the investigation believing we have given the intelligent reader a sufficient clew by which to understand our views of what remains

90 As we in the introduction mentioned three kinds of resurrection, we come now to say something of the third and last, to wit, the resurrection of the wicked. Paul had a hope that there should be "a resurrection of the dead, both of the just and the <u>unjust</u>." Jesus said: "The hour is coming and now is that the dead shall hear the voice of the Son of God and they that hear shall live" + + "For the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life & they that have done evil unto the resurrection of condemnation".

91 Thus we see this <u>third</u> kind of resurrection has the same kind of sanction as the <u>second</u>, that of Christ, and as the first kind, <u>that of the body</u>, rests upon no scriptural authority it may be set aside as a nullity, and then the true Christian resurrection will be the "<u>first</u>," of which it is said "blessed and holy is he that has a part in the <u>first</u> resurrection.

92 Altho there is no mention in scripture of a 2d resurrection, yet we may call the resurrection of the unjust or wicked, the second, for convenience in treating the subject. We may say then of this second resurrection that in common with the first it appertains to both worlds to those who are in the body & to the disembodied in the spirit-world They it is one also effected by the same agency - "<u>the voice of the Son of Man</u>"

93 Now the "voice of the Son of Man" does not necessarily imply the personal agency of Jesus, but the <u>preaching his gospel</u> by whomsoever he shall send. First he speaks of "<u>the dead</u>" who shall hear, and they that <u>hear</u> shall live; where the word "<u>hear</u>" is used in the sense of <u>heed</u>

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obey, as "He That is of God heareth (obeyeth) Gods word". They then who hear, and obey the gospel call shall, tho they be dead in sin, live, come into the resurrection & life.

94 Again: "All who are in their graves" — a periphrasis for "the dead" — "shall hear his voice" — hear the gospel which is to be preached ultimately to every human soul — "and shall come forth they That have done good" — They That have done the best they could in a dark dispensation — such as Cornelius the Centurion, when they hear the gospel will immediately obey and enter into the resurrection of life."

95 But they That have done evil shall also hear and be roused up, and because they are wicked and indisposed to do good they will oppose the truth and only come forth into the resurrection of condemnation. "For, said the same divine teacher, this is the condemnation That light is come into the world and men love darkness rather than light because their deeds have been evil.

96 He had enlightened them by revealing to them the will and way of his Father but because they were wicked and not disposed to receive the truth they rejected him. "For every one That doeth evil hateth the light, neither cometh he to the light lest his deed should be reproved. Thus it was with the Scribes lawyers and Pharisees and most of that wicked Jewish nation, they rejected the testimony of Jesus and his apostles, because they were wicked and therefore came forth into the resurrection of condemnation

97 But how different was it with the honest israelite Nathaniel with Peter James & John and the rest of the Galilean fishermen who at a word forsook all and followed Christ. They had been morally and spiritually leaning in the right direction — had been doing good to the best of their understanding, and were therefore ready to hear, obey and enter into the resurrection of life.

98 And so it was with the thousands on the day of pentecost who then heard the ~~the~~ gospel & saw its power — heard the voice of the Son of man through his apostles. It is said of them, "as many as were disposed for eternal life — desired the gospel resurrection believed" and entered into it.

99 So ~~also~~ it was doubtless, also with the disembodied spirits that had "done good" when on earth, Abraham, Isaac & Jacob and all the goodly and glorious host of sufferers and Martyrs, they were ready and glad to hear the voice of the Son of Man and enter into a higher life and "better resurrection" than they had hither to attained, when he went after the death of his body and preached to the "spirits in prison"! And it is to be hoped That many of those who had not done good were ready to repent & come into the resurrection of life too.

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100 At all events every soul of man must hear the voice of the Son of man, the gospel, either in this world or the next and even if some should come forth to the resurrection of condemnation, they may still repent and come into the resurrection of life, as Paul did. He was roused up to hate and persecute Christ — not immediately in the man Jesus — in his disciples, yet he repented afterward and entered into the resurrection of life, & we trust millions more will do the same

101 Jesus even prays for his murderers, saying "Father forgive them they know not what they do". Can it be thought that he had a deeper fund of love and mercy than the Infinite fountain of all love goodness & mercy? Or was not this prayer a simple efflux from that Infinite Ocean of Love thus manifesting itself through him?

102 Nevertheless, man is a free agent, and God will neither take away nor force that presagency; man has power & often has the will to resist the Spirit of truth and goodness, after he has become so far enlightened as to know and be conscious to himself of what he is doing, and then it is that he comes forth to the resurrection of condemnation.

103 Thus it was with some in the days of Jesus. He says "If I had not come and spoken to them" (enlightened & instructed them) "they had not had sin: but now they have no cloak for their sin". "If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father. "The world hateth me because I testify of it that its works are evil."

104 Now one thing is certain that every soul of man that is thus roused up and comes into the resurrection of condemnation, and hates God, hates Christ, hates truth and sets himself against it is out of harmony with the key note of the universe, and must remain under condemnation and misery, a prey to fiendish passions till he grounds his rebellion and overcomes in himself every thing that is out of harmony with the great fountain of goodness & truth.

## Chapter XX.

### Of the Day of Judgment

82 1 The Judgment is intimately connected with the resurrection, and like it is an essential concomitant of the Gospel. Hence said Jesus "For judgment I am come into this world — Now is the judgment of this world The Father hath committed all judgment to the Son — and As I hear I judge".

2 So also the Prophet Isaiah, whose prophecy of the Messiah is partly quoted in Matt. 12th, 18th, says "Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him; he shall bring forth

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judgment to the Gentiles ++ He shall not fail nor be discouraged till he have established judgment in the earth."

3 These statements make it evident that the judgement was a constituent of the gospel and that it was as really the work of Christ to establish the judgment as to preach the Gospel; for indeed without the judgment there could be no Gospel. This will appear more clearly from the following considerations.

4 Viewed from the gospel stand-point the world of mankind must be considered in a state of rebellion against God. Jesus having laid down his arms of rebellion, slain the enmity, the carnal nature in himself, and by the cross and found redemption for it, gained the at-one-ment and reconciliation with God, was commissioned to preach the glad tiding of reconciliation and peace, and to instruct men how to obtain it.

5 Thus Jesus came to call sinners to repentance, to proclaim a general amnesty and offer a free pardon to all who would come forward, confess and forsake sin and promise allegiance to the Divine government. "Whoso confesseth and forsaketh his sins shall find mercy— If we confess our sins he is faithful & just to forgive us our sins".

6 Here then is a bar of judgement "The Son of man hath power on earth to forgive sins". but without confession there is no forgiveness. "As I hear I judge". "Now is the judgment of this world" and the Son of Man is the judge. "The Father hath committed all judgment to the Son".

6 Now comes forward the sinner, makes a confession, the Son of man hears, judges and decides whether the sinner is sincere or hypocritical— he knows what is in man— whether he is honest or dishonest. This sinner is honest, the judge discovers it, grants him a free pardon— freely justifies him from all things which he could not be justified by the law— receives him into the number of his loyal subjects.

7 This man has passed through the judgement, has received the pardon, approbation and justifying sentence of the judge. "It is God that justifies who is he that condemns? But it is God in Christ, in his Anointed, for he has committed all judgment to the Son and whatsoever the Son does is done by the Father. "There is therefore now no condemnation to them that are in Christ Jesus"

8 If this justified man, after having thus confessed all his sins perseveres in the way of righteousness, maintains his justification, and always remains faithful and true to the divine government, is it reasonable to suppose that he shall be again

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arrested by that government and be brought to trial again in some imaginary "general judgement"?— By no means. The Omniscient deals not thus with his loyal subjects.

9 Thus it must be clear that there can be no gospel without judgement, and that every soul that comes into this gospel judgment, remains in it, and passes through it till he is purified from all sin and every dilogal feeling, need neither fear nor expect any other judgment. All cause of distrust or difficulty which once existed between him and the Divine government, have been long sense settled and cancelled by divine authority, he is a settled and well established citizen of the house hold of faith & of the kingdom Christ and may forever rest in peace without any fear of being again arrested and called to account on the old settled score.

10 But it will be readily granted by most that Jesus the Christ when personally on earth, had power to remit sin, and was authorized to judge condemn or pardon as the case might be, yet this does not prove that judgement belongs to the gospel, because no other had the same power that he had.

11 We readily admit that the history of the world does not furnish any other single man through whom was displayed so much of the Divine character and power as was done through Jesus, and if we believe in Jesus and desire to honor him we must have full faith in his veracity as well as in his power. Whatever power then was displayed through him was not his— but the Father's. He was as destitute of power in himself as the weakest man— "Of myself I can do nothing"— The weakest can not do less, "It is the Father that doeth the works".

12 If he had the discernment to know what was in man, and the ability to judge of the states of men— The father gave him that ability, and if he had power on earth to forgive sin, he received it from the same source. All his faculties and powers were the gifts of God and all the truths he uttered and taught were authorized by the Father. "The Father hath commanded me what I should say and what I should teach".

13 Thus then if we have full faith in his veracity, and verily believe that he taught nothing but by authority from God, then we must believe that when he declared to his disciples, "Whatsoever sins ye remit they are remitted", that he told the truth, just as much, and as real, as when he said "The son of man hath power to remit sin".

14 We must believe that God the Father was just as able to authorize them to remit sin as to authorize him, & that he had done it. The fact rests on the authority and veracity of Christ Jesus the Lord, expressed on divers occasions and in various ways. Of course the power to forgive sin plus the power to judge & is equivalent to appointing them as judges.

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15 Jesus addressing the Father, said, "The glory which Thou hast given me I have given them, that they may be one even as we are one + that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me". — "As Thou hast sent me into the world even so have I also sent them into the world". And again, addressing his disciples, he said, "As my father sent me so send I you".

16 Sent of course to do all that Jesus had been authorized to do as to the salvation of souls, preaching repentance, exercising judgment and bringing men into reconciliation to God, and loyalty to the divine government. Thus he fulfilled the words of the Prophet concerning him. 'He shall not fail nor be discouraged till he have <u>established judgment in the earth</u>. H

17 He did not stop with merely <u>initiating</u> the judgment and continuing it for the short period of three years during his own mission but persevered till he "established" it by transmitting it to his successors. to continue as long as a true Church and pure gospel should continue among men. For thus he also addressed the Father on the same solemn occasion. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one". Thus he established judgement, with all the power, glory & gifts necessary for the salvation of souls, to decend by regular succession in his Church till the end of its dispensation.

18 On another occasion Jesus said to his disciples. "Ye that have followed me in the regeneration <u>shall sit on twelve thrones, judging the twelve tribes of Israel</u>." Thus constituting them judges. The language is of course some what figurative. The sitting on (12) thrones is that kind of figure called an <u>equivelent</u> figure, in which the litteral language is not meant but something <u>equivalent</u> to it.

19 By following Jesus in the regeneration his disciples would ~~would~~ become so elevated, enlightened & developed in their mental, moral and spiritual perceptions as to qualify them to comprehend & judge the states of men & in consequence would be appointed to that office. Or the phrase, "sit on twelve thrones", may be considered simply as a paraphrase is of "<u>being judges</u>"

20 "Ye that have followed me in the regeneration shall become judges and judge the jewish nation. And inasmuch as they had been the peculiar people of God and were really more enlightened than any of the heathen nations, they would of course be qualified to judge all nations — to judge the world and all that was in it. This promise of Christ, like many others, was never <u>litterally</u> fulfilled; but in the sense we have defined it, the fulfilment was complete; and the jews took knowledge of them that they had been with Jesus.

21 The Prophet Daniel saw long ago that the Saints would have the —

— judgment

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committed to them, and the apostles and primitive Christians well understood their position and prerogative in this respect. "Do you know not that the saints shall judge the world?" And tho this was spoken of the future tense, it did not refer to a future day and dispensation. but to those very saints there present. ~~If the world~~ "And if the world shall be judged by you (even by you now present) are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels—.

22 And lastly John the Revelator saw in the far off future A mighty angel flying through the midst of heaven having the <u>Everlasting Gospel</u> to preach to all them that dwell on the earth, saying fear God and give glory to him for the hour of his <u>judgment</u> is come". This angel is no doubt a representative of those ministers whom God should raise up to preach the Everlasting Gospel after the falling away if the true church, and when the second revelation of Christs gospel should be proclaimed to the <u>world.</u>

23 And as the gospel, like its author, is unchangeable in its nature and essence, tho it may be progressive, increasing from glory to glory, we see it is still accompanied, as at the first, with the <u>judgement</u> — <u>"the hour of his judgment is come"</u>. And the gospel — <u>good news — glad tidings</u> is proclaimed: it is a glad hour "to every nation, and kindred, and tounge and people". All without exception may now come forward, confess their sins acknowledge their allegiance to God and worship him that made heaven and earth, and be admitted as loyal subjects and sons of God in his everlasting Kingdoms on earth and in heaven.

24 But this truly merciful and scriptural view of the judgment, we are aware, is in strong contrast with the commonly received and theological notion of the subject. Most who call themselves christians, are firm and confident in the belief that the day of judgment is a certain appointed litteral day, yet future, in which the whole creation will be put in the most terrible commotion; when the Lord Jesus Christ will suddenly descend from beyond the starry regions, and personally appear in the natural element of clouds, and flaming fire, surrounded with myriads of saints and angels, and with a voice surpassing ten thousand Thunders will call up all the dead bodies of Adam's race from their graves, & their souls from the eternal world, and cause them to appear, soul & body, in full form and stature, and in all their former life and sensation, before his awful throne in the skies, there to receive their final and irrevocable sentence of salvation or damnation.

25 But we would ask how these ideas of the day of judgment can be reconciled with the opinion generally entertained by these same sort of christians, that the final and everlasting

Of The

fate of the soul, is decided at the hour of death?. If the soul of a man or woman who falls a victim to the grim messenger death, is thence forth immediately judged & consigned to eternal happiness or misery, without the possibility of a reversal, why should it be called up again to receive a second sentence; which, upon these principles, must necessarily be the same as the first.

26 If the day of probation ends at death, and the fate of the soul is unalterably fixed, according to the opinion of these Christians, what can be the object of a day of judgment of the preceding description? Such a resurrection would undoubtedly afford a miraculous display of power to the view of the natural man, but if those who are thus raised from the dead had already received their finial sentence, what advantage is to be derived from such a day of judgment? The resurrection may be needful to answer their plan of having their bodies raised or reanimated, but of what use is the judgment, since they have already been judged & their fate decided?

R 27 A God of Order and wisdom does not so proceed, and it would be much more prudent and reasonable for these men to conclude that they have mistaken the meaning of the language of figure and allegory use in describing the day of judgment, than that such an awkward & unreasonable proceeding should have been intended by the Spirit of inspiration.

28 But we are not at the end of the difficulties and absurdities which the orthodox notions of the day of judgment present. We have only seen the tremendous display of resurrecting, reuniting the souls & bodies, rejudging & re-sentencing the billions of the dead. We have also a billion or two of living inhabitants- living men women and children who will then exist on this globe, to dispose of, all in the same day & hour.

29 Well these same orthodox professors believe that the litteral earth shall on that dread day be totally consumed by a grand conflegration of litteral fire! And how are those billions of human beings then living to be disposed of? How many of these will be of the elect we know not, but they should be in the proportion of Noah's family to the rest of the antediluvians it would about meet orthodox views as they interpret the words of Christ.

30 However great or small the number, they think Paul has insured them against being burnt alive on that day with the wicked. Thus says the apostle, "Then we" (we christians, we elect) "which are alive and remain shall be caught up in the clouds to meet the Lord

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in the air: and so shall we ~~be~~ ever be with the Lord"! Thus the elect have the promise that they shall escape the flames, but the innumerable multitude on each side of that number are left to perish in all the agonies which fire and sword can inflict.

31 And all this is to be done by the direct agency of the innocent Lamb of God who declared he did not come to destroy men's lives — that he came not to condemn the world, but to save it. Now all these professions of great benevolence & love for the human race, made by Jesus when he was on earth was a mere assumed hypocritical mask, or he has since undergone a complete change of character, or must yet undergo such change before he can be the agent of such a scene as the orthodox day of Judgment.

32 He must throw off the innocence of the lamb, and take on the ferocity of the Lion, renounce the character of philanthropist and saviour of men, and assume the terrors of the most inexorable tyrant. He who taught men to pray for their enemies, is now to crush his foes with a relentless fury that knows no mercy: And he who wept over the city of Jerusalem, because of the calamities, which he foresaw its inhabitants must suffer from the Romans, will now cause the conflagration of the world, and indiscriminately roast alive millions of men women and children who happen then to be living on the earth because they have not adopted his religion.

33 Where is Nero? where is Caligula and the rest of the persecuting emperors of Rome? Where is Mahomet, Charles V, Louis 16th and an interminable succession of popes and persecuting tyrants — all put together have never equalled the cruelty ascribed to the meek and lowly Jesus in the grand catastrophe of the last judgment. Nay, after that infernal feat shall have been accomplished, all the worst tyrants that have existed on the globe, should be canonized and enroled on the calendar of saints, as many of them already are.

34 We need not wonder that men influenced by such a view of the characters of God and Christ, should themselves turn tyrants & try their hand at burning & torturing heretics, as the self-styled orthodox have done through many centuries since the Christian era. For ourselves we know that God is unchangeable Goodness and Love, and can have no other design to accomplish in all the future dispensations of the ages but the reformation and good of his creatures.

35 By this we try all faiths, all doctrines and opinions and whatever contradicts this we know is false. We do not deny that God will chastise mankind and that they will be made to suffer for their sins, but it is, & must forever be done, as a kind father corrects his sons, for their amendment and not for their destruction.

# Chapter XXI.

## Of a Future state of Probation

R 1 Most of the sects which profess christianity reject the doctrine of a state of probation in the future world, and consequently hold that all who die in their sins, or without being christians, are eternally excluded from the mercy of God!

2 When asked, what, on this principle, became of the ancients and, all who lived and died before Christ came, they answer in substance as follows: "As the Messiah was promised to the Patriarchs, and that promise continued to their offspring, down through all the dispensations of the law, which law was full of types and shadows of a coming Messiah; their faith in his promised coming was imputed to them for righteousness", and they were saved by faith in a promised Messiah, as believers are since saved, by faith in a Messiah that has come.

3 In reply to this we say, that alth' promises of a Messiah were made to the Patriarchs, yet the promise of a Savior is not a Savior, nor can it be admitted that such a promise could save, any more than the mere promise of bread could assuage the cravings of hunger.

4 The Law was given ~~was given~~ by Moses; but Moses was not the Messiah; and tho in the rituals of the law many lively types & shadows of the gospel were given, yet the law was not the gospel, nor were those shadows the substance. Nor can it be admitted that the contemplation of the shadows could answer the purpose of the substance — the Gospel — any more than the viewing the picture of a loaf over the bakers door can answer the purpose of bread.

5 Paul calls the rituals of the law "shadows [mere shadows] of things to come; but", adds he, "the body or substance is of Christ." (Col. 2:17) Again "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect — For it is not possible that the blood of bulls and goats should take away sins" (Hb. 10.1-4)

6 Seeing then that neither promises nor shadows could save them, and they could not be saved by the gospel till it had come and they had heard, received and obeyed it, which they did not do in this life, unless there is a state of probation in the spiritual world, and souls can there hear and obey the gospel the promise of God has never been fulfilled to them. God's promise has failed, they have died in their sins and are left without hope.

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7 But it may be still urged that it is not expected nor contended that the ancients were saved by promises or shadows and rituals of the law, but by faith in those promises, and their consequent obedience in the observance of those rituals.

8 There may be some importance in this distinction, and we will therefore examine this subject of being saved by faith in a future Savior. Suppose then two men were traveling together in a wilderness and one should accidently fall into a deep pit from which their joint efforts could not deliver him; and suppose then his friend should leave him with a solemn promise that he would return with help and means to effect his deliverance.

9 Now if the man in the pit has full faith in the promise of his friend it will certainly produce a comfortable hope of deliverance, but would that faith lift him out of the pit? Nay, verily, he would have to wait in faith and patience till the deliverer should come; and whatever little ceremonies might be appointed and observed by him in token of his faith or to commemorate the promise of his friend, neither his faith nor observances could help him out.

10 This, from the very physical nature of the human mind, is all that faith in a mere promise could do for him. God's promise is still unfulfilled. Faith in the promises of God is one thing, and faith in the doctrine, life and requirements of Christ is another. The former may give a comfortable hope, the latter alone when truly obeyed can save.

11 If Christ had not abrogated the law as weak through the flesh and unable to save — if he had taught no new doctrine — imposed no new duties as means of salvation; if he had not promulgated the necessity of regeneration, and declared that except a man deny himself and take up his cross daily and follow me he cannot be my disciple. — If he had taught none of these things, but left them to live their old life, only requiring men to believe that he was the Messiah, there would be some more plausibility in the supposition that faith in a promised Savior might save.

12 But since when the Savior did come, he taught a new and living way, that is, a new way of living, it follows that this was absolutely necessary to salvation. If it was not and men could be saved without at all knowing it, then his testimony was false, and he was an impostor. But if it was true, then none could be saved before he came and taught the only way to be saved.

13 Whatever may be said or thought about the promises of God to the ancients, it is certain that he never gave them one single promise of eternal life, or of salvation in the evangelical sense of the term, for either their faith in a coming Messiah, or obedience to law rituals.

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14 He promised them the Messiah and the benefits of his dispensation when he should come. In him all the families of the earth should be blessed; but they must wait for his coming. Hence it is written with respect to the ancient worthies— "These all having obtained a good report through faith received not the promise: God having provided some better thing for us, that they without us (without the benefits of our "better" dispensation) should not be made perfect."

15 Thus it is evident that tho they died in faith, they "received not the promise— the Messiah— and therefore could not be made perfect till that better dispensation had come. And if there be any sense in the last sentence— "they without us should not be made perfect," it plainly implies that with us— with the gospel dispensation, which we preach and live, they who have thus died in faith and rested in hope can now be made perfect, and be thus qualified to enter into Heaven itself. Thus a future probation is plainly proved.

16 When we testify that the gospel of Christ's second appearing is the only saving way, men revolt at it, because they attach their views of a future state to our testimony and infer that as a consequence all souls must then be eternally lost except the few who receive our faith in this life.

17 If this were really so we should not blame them for rejecting at once such pretentious. Yet as monstrous and shocking as such a conclusion is the very same consequence must result from the orthodox scheme, as we shall proceed to show.

18 They say that "Jesus Christ is the only Savior— his Gospel the only saving plan". We have seen that the promise of a Savior is not a Savior— that his gospel which they say is the only saving plan, was never promulgated, nor any way of eternal life opened, nor promise of future salvation given, before Christ came. Consequently the orthodox plan "consigns to eternal ruin all the millions of ignorant and innocent human beings" who existed before Christ.

19 But if they do not admit our conclusion with regard to the ancients not being saved by faith, and still hold that they would be saved by faith in a promised Messiah, let us candidly examine how this will effect the question. Theologians impose upon both themselves and their votaries by a mere general statement of this matter.

20 Admit that men could be saved by faith in a promised Messiah how many of the human race could have been saved on this plan? This promise was given to the patriarchs and kept in the line of their

decendents, the Jews, and was wholly unknown to all the millions of the Gentile world, all of whom must consequently have been consigned to ruin; for "how could they believe on him of whom they had not heard"?

21 But this is not all; for the Jewish nation itself, though but a handful when compared with the population of the globe, were far from possessing this faith as a nation. They were a stiff-necked rebellious race and prone to idolatry through the whole of their existence, and their history gives ample proof, that as a nation they were far from being under the influence of saving faith. At best therefore, there could have been but very few of them saved on that plan.

22 The same may be said with respect to the millions who have existed on earth since the coming of Christ. Four fifths of the human family have never so much as come within the pale of nominal Christianity; and very few in Christendom, give evidence of being influenced by a saving faith.

23 This view of the subject infallibly shows that the necessary consequence of the orthodox plan, if it differs at all from the result of that which they ascribe to ours, it is only in degree, and not in nature. On either plan God is represented unjust, partial & cruel. And if it be admitted that he has consigned any number of the human race to eternal misery, tho that number be ever so small, without giving them any knowledge of the way of escape, then is his justice & impartiality as completely tarnished as if he had damned the whole human family. For then he would be governed by mere caprice, and not by the immutable laws of Justice & Righteousness.

24 But the Orthodox will still urge that, no matter what may be the consequence in the view of human reason, revelation clearly teaches that there is no state of probation after death, and therefore they persist in rejecting this doctrine and all the reasonings which may be brought to its support.

25 It is a poor view of revelation that it contradicts reason. True revelation & true reason can not be opposed to each other. To talk of making a revelation to man which is contrary to or incomprehensible by his reason is talking foolishly, since man's reason is the only faculty to which a revelation can be presented or by which it can be received.

26 That which a man's sober reason can not perceive to be true can be no revelation of truth to him — it is to him either a falsehood or a mystery and that which is false is not true, nor is a mystery a revelation.

27 But we deny in the most pointed terms that there is in scripture a single passage which teaches the contrary of a state of probation, after death, and for the sake of those who have candidly thought & still think otherwise we will examine those passages supposed to favor the orthodox notion.

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28 The following has been supposed to teach That there can be no state of probation after death: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest." (Ecc. 9:10).

29 It must appear plainly That the orthodox view of this text is the effect of preconceived opinions, and that the passage has no reference to a future state of probation what ever. Read it in its context and it will plainly appear that what man is required to do with his might relates to the temporal business and enjoyments of this life; and by consequence the "work - device" &c which are not in the grave, or future state, are such as he was employed in here.

30 The substance of the counsel then is this — "Whatever project you have engaged in, do it with your might for death will come soon and put an end to all the works, devices and projects of this life and you can pursue them here no more forever.

There is not one word which implies that he cannot have a state of probation — a power of Knowing and choosing the way of eternal life hereafter. For if it relate to spiritual entities and things of a future life, then did Solomon teach that there was no future state of existence at all. If there be absolutely no work — no device — no Knowledge, in a future state, then there can be no consciousness, and consequently no identical existence!

31 Some orthodox people, quite respectable for information, for want of scripture to favor their position, have brought forward the following manufactured paragraph, really believing it to be scripture "As the tree falleth so it lyeth; and as death leaves us so judgment will find us". which if it were true would not prove their position since, as we have already shown the Gospel is preached in the time of the judgment, and souls allowed a probation — to choose & by the call.

32 But as there is no such scripture, we will refer to one which the above was doubtless formed out of: Ecc 11:9 "If the clouds be full of rain they empty themselves upon the earth: and if the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be". The latter part of the above supposed scripture "as death leaves us so judgment will find us", is no where to be found in the Bible. Solomon's words as they stand appear wholly irrelevant to the subject. But if we infer that the falling tree relates to the death & burial of the body, it would evidently discountenance its resurrection, and if of the soul, its future existence as a conscious ~~existence~~ being is equally ~~implied~~ denied.

33 The next scripture we shall notice is Heb. 9:27 "It is appointed unto men once to die, but after that the judgment."

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We think that this declaration alone could produce no conclusion that there is no state of probation after death, nor even suggest the idea were it not for preconceived opinions.

34 That death is the appointed lot of all men seems not necessary to be revealed, since it is a fact that the inexorable logic of events has demonstrated in all ages of the world. The only thing revealed then, in this clause is, that after death will be the judgment. Whether this judgment will take place "immediately" after the death of each individual, as is so confidently asserted, is a mere inference. But if this inference be admitted it will only overthrow the orthodox doctrine of a last day of "general judgment," without affecting our doctrine of a future state of probation

35 The doctrine of a final and general judgment, so generally believed, is absolutely inconsistent with a special and individual judgment immediately after the death of each man which is quite as extensively believed. But as we have already treated of the subject of the judgment, we shall not enter upon its discussion here any further than is necessary to elucidate our present subject.

36 If judgment does not follow immediately after death, of which there is no proof, there is nothing in the above quoted passage opposed to the doctrine of a future state of probation; but waiving that argument, we will state that there is nothing in the judgment itself incompatible with that doctrine.

37 This will appear in some measure from the text above quoted, when the context is considered. It reads thus: "As it is appointed to men once to die, but after this the judgment: So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation".

38 Here the adverbs "as" & "so" evidently show that there is a comparison instituted, and that the latter case is like the former—"as" it is appointed to men once to die "so" Christ (being a man) was offered up to death once—and "as" after death the judgment, "so" will Christ appear the second time without sin unto salvation to those who look for him: If then there is any justness in this comparison, the judgment must be accompanied with at least the offer of "salvation from sin".

39 We have yet to meet the objector of our doctrine with his last and most formidable weapon. It is the declaration of Christ himself: "If ye die in your sins where I am ye cannot come". We observe that if there was such a passage in scripture as this, which is so confidently quoted by many, it would by no means prove the contrary of our doctrine, since what Jesus did say was spoken immediately to the Pharisees and not concerning men generally or universally.

40 It might be true with respect to those men, without being true of all men. They had heard and reject both the Christ & his doctrine, which the rest of the human family had not done. And Jesus particularly declared, If I had not come and spoken unto them they had not had sin; but now they have no cloak for their sin. (Jn 15: 22)

41 Again— "If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated me and my Father." These passages plainly demonstrate their moral condition to be different from any other men that had ever lived; and if such men for such a sin should be deprived of any further state of probation either here or in the future world, such a decision could not effect in any degree the privileges of the rest of the human race who were unenlightened.

42 But as intimated, we now state that no such text as the one last produced by the objector or any thing equivalent to it can be found in scripture. This will be seen by reference to the passage out of which it has been manufactured. "Then said Jesus again unto them, I go my way, and ye shall die in your sins: whither I go ye cannot come".

43 But saying "whither I go ye cannot come", will not prove that those to whom it might be addressed should not have a future state of probation, or even of positive happiness; for Jesus said the same thing to his disciples. Little children, yet a little while I am with you. Ye shall seek me, and, as I said to the Jews ~~to the~~ jews whither I go ye can not come, so now I say to you." (Jno 15: 33).

44 We are indebted to the curiosity of Peter for an explanation of these mysterious words by Jesus himself— "Simon Peter said unto him, Lord whither goest thou? Jesus answered him whither I go thou canst not follow me now, but thou shalt follow me afterward." This plainly shows that the impossibility of coming where Christ was going, was only temporary and therefore the expression has no bearing against the doctrine of a future state of probation.

45 Having now considered all the supposed and real scriptures which have been alleged against the doctrine of a future state of probation and found not the least argument against it we shall proceed to notice a few which most positively and directly teach it, in addition to those already incidentally noticed.

46 We have already stated that there is no promise of eternal life in all the old testament; yet every promise there in contained

of a coming Messiah, must be regarded as direct proof of our doctrine. For of what avail would his coming be to those who received the promise unless they should in a disimbodied state be capable of receiving the benefits of his mission?

47 What interest could Adam and Eve feel in the promise that the seed of the woman should bruise the serpents head, if they as individuals were never to partake of the blessings derived therefrom? Of what account could it be to Abraham to be told that in him and in his seed all the nations of the earth should be blessed, if he himself should never share in the blessings?

48 And indeed we may ask how this promise could be verified with respect to <u>all nations</u> being blessed unless the promise had respect to a future state of probation with respect to all who existed from the creation to the end of time? Deny the truth of a future state of probation and all these promises appear mockery of the miseries of all concerned.

49 When the Messiah came according to promise, he tasted death for <u>every man</u>, as well those out of the body as in; for Abraham Moses and Elias were still men, tho out of the body, & so of all others.

50 If there be no future state of probation, how shall we understand Paul when he says "Blindness in part has happened unto Israel until the fullness of the Gentiles be come in. <u>And so all Israel shall be saved</u>"? In the first place no Israelite can be saved even in partial blindness and secondly they have no promise as a nation of being saved till the "fullness of the Gentiles come into the Gospel.

51 Eighteen centuries have passed away since this statement and not more than one forth of the Gentiles have come in even to the nominal profession of christianity. They have yet a long time to wait before their time comes to be saved. Millions upon millions have already passed into the spirit world, and Billions more must follow all unsaved, and yet there stands the reveald promise of God that <u>"all Israel shall be saved"</u>! "All Israel cannot mean one soul less than "all the decendents" of <u>Jacob</u>. And taking the whole statement of the Apostle, it is impossible it should be true if there be no future state of probation. Admit the affirmative of this and all is consistent.

52 Jesus said that, "No man <u>hath</u> (including all in the past) ascended into heaven" (the christian heaven or kingdom of heaven, which he came to introduce) but the son of man who came down from heaven, who is in heaven" Thus none of the ancient worthies who had received the promises, had previous to Christs advent, ascended into the heaven which he occupied, and consequently none could have received the peculiar benefits of his mission previous to his coming.

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53 To this Paul bears witness in 11th chapter to Hebrews, where after giving a long list of the most excellent of the ancients, he declares that these all having obtained a good report through faith, <u>received not the promise</u>: God having reserved some better thing for us that they without us should not be made perfect." This passage seems unequivocal enough.

54 It declares that none of the ancients received the promise in their day, and that they could not be made perfect without the Christian dispensation as enjoyed by the apostles & primitive Christians, consequently they must have enjoyed a day of probation, and the means of gaining perfection in a disembodied state after the coming of Christ or God must fail in fulfilling his promise to them.

55 The antedeluvians were numbered among the nations who were blest by the benefits of Abrahams seed - the Messiah. This is unequivocally enough declared by Peter, where he speaks of Christ, as being put to death in the flesh, but quickened in the spirit by which he also went and preached to the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah &c".

56 We are not unaware of the blind sophisms by which commentators have attempted to wrest this text. But after all it stands as a plain simple statement, that Jesus after his crucifixion <u>went</u> and preached to the <u>spirits</u> in prison who had lived and died in disobedience in Noahs day!

57 If as commentators say, it was the spirit of <u>Christ in Noah</u> that preached to the men of his day, why is it represented that Jesus the Christ after his being put to death in the flesh "<u>went</u>" &c Where did he go from? And why are those to whom he preached called "<u>spirits</u>" if they were men in the body? And lastly how could Christ - the Messiah be <u>in Noah</u> before even Abraham, whose seed he was to be, was born? Impossible.

58 But to put our construction past doubt, Peter alludes to this in the very next chapter in language that need not be misunderstood. "For this cause," says he, was the <u>gospel preached to them</u> <u>them that are dead, that they might be judged according to men</u> <u>in the flesh, but live according to God in the spirit</u>". If this is not decisive of the whole matter then no language can be explicit enough to settle the question. There is abundance of other scripture on the subject, but none more plain and pointed than those we have produced & these must suffice.

# Chapter XXII.

## Of Christ's first Appearing

1 1 All things were created and made for the honor and glory of the invisible First cause, otherwise called God;— the Father of holy angels, and of just men— a Being of infinite perfections— eternal in his nature and purpose; from everlasting to everlasting — possessing all power and wisdom— the center of all goodness— the true spring of eternal life, and the only source of true happiness.

2 In all the works of God throughout the visible creation, there is an evident relation of one thing to another, as the effect is related to its cause; and we may every where see one thing springing out of another, and progressing on to still higher ends and purposes; which is manifest, not only in the works of nature but of art; and upon this principle the new is granted to be superior to the old, inasmuch as it contains all the useful properties of the old, with additional increase.

3 It is not our design, however, to reason on the works of nature or of art, any further than as they serve to illustrate the things of eternal duration. But, as God promised to create new heavens and a new earth, wherein should dwell righteousness; and as the new creation stands in a certain sense related to the old, being formed out of it: so the children of God, are not created immediately in that character, but, have, first, a certain relation to the children of men, until by the spirit and power of Christs gospel, in the fulfilment of the promise pertaining to the new creation, they gradually rise out of the old to higher degrees of perfection, by the work of regeneration.

4 Man in his natural creation was designed for a higher purpose than merely to fill up the momentary scenes of the present life: an evidence of this is planted in the breast of every individual possessed of common rationality

5 The endless existence of the soul, and a future state of retribution are sentiments that require no other argument for their establishment than the hopes and prospects of every rational mind. Hence nothing is so productive of joy and triumph, as those sensible manifestations from a world of spirits, which at times operate in the mind of man and promise a durable felicity in a future state of Existence.

6 When God promised, saying, "Behold I create new heavens and a new earth," and when the apostle said; "We according to his promise look for new heavens and a new earth wherein dwelleth righteousness"; it is evident that the new heavens and earth, spoken of, in different ages, were things yet to be created, which none could possibly reach but through those revolutions of time which should lead to that period.

# Of Christ's

7 Nothing can be created without a Creator, and he that created all things is God. "He is before all things, and by him all things consist:" but every thing in its own order has a secondary cause.

8 God always works by means that are adapted to the end. Therefore, before a thing can be created the means of its creation must exist. And as the Messiah was promised to be the immediate creator or secondary cause of the new heavens and new earth, or the beginning of the new creation; so the future destiny of the human race was suspended on his advent.

9 Now the coming of the Messiah was not to destroy the order of the visible heavens and earth that were created very good in the beginning, but to resurrect and create a new the fallen sons and daughters of Adam, as many as would receive him, and to establish them in a new and living way: create for them a new religion and a new temporal economy which consists in equality, by conformity to which they themselves would be created a new - become new creatures.

10 It never was intended by the Creator of all things that any part of creation should be redeemed or governed by a foreign power; for that would have laid a foundation for confusion, and shown a lack of wisdom in the whole order of things; (which may be observed in things that are natural)

11 But God proportioned to every part of creation its own internal government, without dependence on foreign aid, or fear of foreign invasion.

12 And therefore, when Christ Jesus came into the world as the redeemer and ruler, he did not come descending through the air from some remote part of space, but being born into the world as all other human beings are, (he overcame the spirit and power of human depravity, and was sanctified and set apart in the work of redemption, as the first born in the new creation) and was qualified, commissioned and sent of God, while dwelling in the midst of those he came to redeem, & over whom he was appointed ruler.

13 And thus were fulfilled the words of the prophet: "Out of thee shall he come forth unto me that is to be ruler in Israel." Plainly showing that in the order of things, the power of redemption would arise out of that creation itself which needed a redeemer.

14 Jesus said to the Jews, "Your Father Abraham rejoiced to see my day: and he saw it and was glad". But how did Abraham see his day? Was it to him present past or future? The truth is it was not to him real, but only by faith in the promise, the fulfilment of which was yet future: for he looked for a city whose

builder and maker is God: and what a man seeth why doth he yet hope and look for?

15 Again said Jesus, "Before Abraham was I am". This was strictly true but in what sense? Not in relation to the period of his existence but in relation to the dignity of his order, office and work; in this he was preferred before all, and above all that ever were before him. Hence said John the Baptist, the greatest of all the prophets, "He it is, who, coming after me, is preferred before me; for (Gr. πρωτος μου ην) he is my principle".

16 Again, it is said that Jesus prayed for the glory which he had with the father before the world was. Whatever ideas the natural man may have from the litteral words of scripture, the plain truth is this, that Jesus the Christ who was "in the bosom of the Father", that is, who knew the mind and will of the Father, knew what was intended in the mind and purpose of the Father, for him; therefore when he had finished the work which the Father had given him to do, he pray saying, "And now O Father, glorify thou me with thine own self with the glory which I had with thee", that is, which was in thy mind and purpose concerning me before the world was.

R 17 Or Jesus might have reference to that glorious & undisturbed communion & holy intercourse which he enjoyed with the Father during the years of his private life before he was sent into the world on his public mission, which was the beginning of the new creation world or order [Gr. του κοσμου] He longed and prayed for that happy and retired life & to be delivered from the constant struggle & combat with a subtle, wicked and persecuting generation, as his work was now done.

J 18 Again, when the apostle said "God hath saved us and called us with an holy calling, according to his own purpose and grace which was given us in Christ before the world began. He could not mean the old world, for neither they nor Christ Jesus existed in the order of time before the old world, but long after.

19 Therefore it is written, "Thou art my son, this day have I begotten thee." which could not be the day in which David wrote: for again he saith there "I will [in future tense] be to him a Father and he shall be to me a son". And when he bringeth the first begotten into the world, he saith Let all the messengers of God pay homage to him (Greek προσκυνησατωσαν αυτω παντες αγγελοι θεου) & let all the prophets and messengers of God acknowledge him as their superior) which was expressly fulfilled four thousand years after the visible creation began and never before.

20 The apostles and true followers of Christ Jesus were indeed called and chosen to be in him, as he was in him as he was in the father,

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and to be witnesses of him before the foundation of that world, new creation, or new age was fully established, which according to promise was at the day of Pentecost; Then it was actually brought forth (tho it began with the mission of Jesus) according to the purpose of God which he purposed in himself before all worlds. But we must distinguish between the purpose of God and its actual accomplishment.

21 A man might purpose to build a city, and exhibit the plan according to his purpose, but would the plan be the city itself? And provided the city was built, from what period would the building of the city be dated? Not from the forming of the plan, but from the actual building of the city.

22 And should he at the same time include the building of a meaner city, preparatory to that which he intended for glory and duration, and in which he intended to live and abide, would not every person of common sense grant that the last could only be first in point of dignity and glory, and not in the order of time?

R 23 In Oriental and Scripture language, what God determines to bring to pass is spoken of as actually accomplished; and as Paul says, "He quickenth the dead, and calleth those things that are not as tho they were". Thus God said to Abraham, "I have made thee a father of many nations," even befor Isaac was born.

23 And Jesus said, "God is not the God of the dead but of the living, for all live to him". That is, in his counsel and purpose — He intends they shall live tho now dead — "The dead shall hear the voice of the Son of man & they that hear shall live". Every soul shall be waked up and come into a resurrection.

24 In this same oriental manner of speaking the Jews say there were three things made before the world was, Israel, Jerusalem, and the Messiah, meaning that these were in the purpose & estimation of God, before the world and that the world was made for their sake. But in reality they would be brought into existance long ~~day~~ after in the order of time: for they confidently believed that the Messiah should be a lineal decendent of Abraham and be "made of the seed of David according to the flesh," as Paul declares he was (Rom. 1. 3) (See Jn 7:42)

J 25 The purpose of God is eternal, and equally includes the existence of all his works to be created, and to exist in their own order of times; therefore no one thing ~~thing~~ can be considered as prior to another in that eternal purpose other wise than as it respects the

times of their actual existence, and the dignity of their order.
26 As one thing must be before another in regard to time, so in this respect the first Adam was first, as to actual existence; and the first born son by regeneration, was preferred before him in the purpose of God respecting man's redemption; but was not first as to actual existence, any more than the whole human race existed on earth before God said, "Let us make man in our image".
27 When David spake by the Spirit saying, "Thou art my son this day have I begotten thee", many ages had to pass away before that prophecy could be fulfilled. And when this Son of God by regeneration did appear as he was the second Adam therefore he was not before the first Adam, and as he was the beginning of the creation of God, which is the New creation, therefore he was not in existence before the Old creation.

## Chapter XXIII.

### Of the Sufferings of Jesus the Christ, & of his Regeneration

1 From what has been stated concerning the coming of Christ, it is evident that every step of his coming, from first to last, was contrary to the wisdom of this world: and altho he was in the world, yet the world knew him not, and as little did they know whence he came or whither he went when he departed out of the world.
2 Instead of descending through the air from some unknown region, in a splendid appearance, and ascending in like manner he first came forth from such a cloud as all other infants come from: and at his departure a cloud received him out of their sight: and his being born into the world was one birth, and his being born out of it was another.
3 Altho millions had in the same manner been born into the world before him, yet he was the first who was actually born out of the world. And as the world were dead in trespasses and sins, he was therefore properly called the "first-begotten from the dead", and "the first born of many brethren". For being found in fashion as a man, with all the infirmities of mankind, and in all things made like his brethren, and being tempted in all points as they were it was necessary that he should be enlightened by the Holy Spirit, in relation to a second birth or the necessity of his being born again.
4 And by and through him as an example the Holy Spirit first practically taught the doctrine of the new birth. "Marvel not that I say unto you that ye must be born again. — Verily I say unto you, that ye who have followed me [or rather, who shall have followed me] in the

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Regeneration, when The Son of man shall sit on the throne of his glory — when his religion or Gospel shall have been fully established — ye also shall sit on twelve thrones, judging the twelve tribes of Israel."

5 Here then was the true design of Christ's coming into the world, not to continue in the nature and spirit of it, but to be regenerated, or born out of it, into a state of immortality and eternal life, that others might follow him in the same example.

6 It is expressly said that Christ Jesus was the first born and that he was to be followed in the regeneration; and as he came into the world as other infants do, being of the seed of Abraham, and having the nature and enmity of fallen man, and in this sense millions were born into the world before him; therefore it is to be certainly understood <u>that he was to be regenerated & born again</u>: for in truth he could not teach others to follow him in a way which he did not walk himself.

7 Accordingly Christ Jesus himself opened the way into the kingdom of God, by a real spiritual birth; and all whoever possess that kingdom, must enter in by the same way, after his example; therefore it is in vain for any to stand gazing up into the natural heavens in hopes of seeing the sons of God ascend or decend, seeing the children of God come forth into his family by being born again as much as the children of this world are born into the society of men. And this whole process of regeneration consists in a progressive change wrought in the soul, who is led by the Holy Spirit in the self denying way first lived, taught, and consecrated by the example of Jesus the Christ — "As many as are led by the Spirit of God they are the sons of God".

8 Then the whole history of the work of God in the first appearing of the Christ, takes it for granted that it began in a natural man, and that out of that natural or carnal state, the man led by the Spirit of God, gradually came forth the spiritual and everlasting offspring of God, by regeneration, rising into the Divine Nature.

9 And as the first nature decreased, the second increased; and as the second was set at liberty; as the second was set at liberty the first became a captive, as the first suffered the second triumphed; as the first died, the second revived; and finally when the first was completely dead, being crucified, the second was completely alive and glorified; and in the full and perfect stature of a new creature, individualized, and first of the new creation, wholly independent of the old forever.

10 From this distinction, and separation between that which is carnal and that which is spiritual, the fundamental

doctrines relating to the sufferings of Christ arise; which are stated in such plain terms through all the New Testament that none can mistake the sense, who are enlightened, unless the most printed testimony of those who were eye witnesses is wilfully perverted. "For in that he died he died unto sin" and there can be no such death without suffering.

11 The birth of Jesus is stated as being in the common nature of humanity, and that he grew in stature and in favor with God and man; was subject to his parents until he became of age: that he then received the the Holy Spirit, began to suffer and die as to the common course and principles of nature: That he became obedient to his Heavenly Father even unto death: That he learned obedience by the things he suffered: that he was made perfect through sufferings: that he suffered in the flesh but was quickened or made alive in the spirit: that he died unto sin, but was made alive unto God.

12 That he having finished his work on earth in that human form which was put to death by the instigation of the jews [this was not the life which he laid down of himself — that was voluntary, this extorted. "I lay down my life for the sheep — no man taketh it from me". Jno 10: 16–18] he departed and after words appeared again in different forms to his disciples, and showed himself alive by many infallible proofs, in his spiritual state of existence, until he vanished wholly out of their sight: That in
R this spiritual state they dwelt in him & he in them. He was with them and in them by his faith which they had received, by his Doctrine which he had taught them, by his life which they lived, and by his holy religion which dwelt in their hearts and comforted them: they suffered and died as he did, after his example and sat together with him in heavenly places while they were yet in the body.

I 13 Therefore it is a grand deception that many have lain under who have imagined that the inocent son of God suffered and died in the room and stead of sinners to rescue them from that death and punishment which their sins deserved; and that his suffering and death fully satisfied Divine justice, so that no further sufferings were necessary for the salvation of mankind.

14 What mind upon the slightest reflection could admit that Jesus of Nazareth suffered and died in the room of the Patriarchs & prophets? when it is testified that they had trials of cruel mockings & scourgings, of bonds and imprisonment; that they were stoned, were sawn asunder were tempted, were slain with the sword: that they wandered about in sheep skins & goat skins, in deserts and in mountains and in dens and caves of the earth, being destitute, afflicted, tormented.

15 As well might Jesus have argued that the fathers had died in in his room and stead, that he might live as a universal monarch

upon earth, as that any of his followers should draw such an inconsistent and groundless inference from his sufferings. For it is clearly manifest from his discourses to his disciples that a great part of his doctrines as well as the whole of his example was expressly to encourage them to undergo the same sufferings which he suffered and to die the death that he died.

16 But all that carnal nature suffered from the fall to the coming of Christ was not even the beginning of sorrows compared with what was yet to follow in the work of regeneration.

And as the sufferings exhibited in the regeneration of the first born, were designed as a perfect example, and were but the real beginning, so it was the highest aim of his true followers to copy after that example, in enduring the same sufferings which he also suffered, being fully persuaded as the apostle expresses it, that: "If we suffer we shall reign with him: if we be dead with him we shall also live with him". And again, "if so be that we suffer with [or in conformity to] him, that we may be also glorified together."

17 This is the whole tenor of the doctrines of the apostles concerning the sufferings of Christ; that as he suffered so did they; and as the body is not complete without the head, so neither is the head complete without the body; and each member of the body suffers in a just proportion, as the members bear a just proportion to the head, so that in all things the first born hath the preeminence.

18 Therefore Jesus the Christ having suffered his proportion as the head, all the members of the body according to their several lots and offices, fill up their proportion of the sufferings of Christ that the whole may be perfected and glorified together. Hence says the apostle to the Collossians, "Who now rejoice in my sufferings for you, and fill up that which is lacking of the afflictions, of Christ in my flesh for his bodys sake, which is his Church."

19 And to the Romans he says, "Know ye not that so many of us as are baptized into Jesus Christ are baptized into his death? Therefore we are buried with him by baptism (not into water but) into death. Knowing this that our old man is crucified with him" (that is, with his his old man,) "that the body of sin might be destroyed that henceforth we should not serve sin."

20 In all this there is not the least intimation of the sufferings and crucifixion of Christ on a wooden cross, nor of his dying at the instigation of jewish

priests by the hands of Roman soldiers; nor of his followers suffering in conformity to him in that manner. But the sufferings and crucifixion of Christ both in relation to the head and members of his body were strictly speaking, the crucifixion sufferings & death of the carnal nature, the "old man", the man of sin which is crucified and put to death in him & in them, by a "daily cross", "the cross of Christ", and not the Roman wooden cross.

21 Christ hath redeemed us from the curse of the law (says Paul) being made a curse for us. Who his own self bear our sins in his body on the tree (says Peter) by whose stripes ye are healed".

22 But how was he made a curse for them? How did he bear their sins? and how were they healed by his stripes? was it without suffering as he did? In no wise. The history of their whole life and testimony witnesses the contrary. But it was by his example that they might also follow his steps in the same sufferings.

23 "For even here unto were ye called, (saith Peter) because he also suffered for you, leaving you an example that ye should follow his steps. — Forasmuch then as Christ hath suffered for us in the flesh arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men but to the will of God".

R 24 He was made a curse for them by bearing a testimony of truth & setting them an example, by which he stirred up the enmity of a wicked generation to take by wicked hand and slay him — and most or all of them had to suffer the same. It was enough for the servants to be as their Lord.

25 He bore their sins as it is said he "bear their sickness" (Matt. 8. 17) when he healed them — he saved them from their sins. They were healed by his stripes when they received them well laid on, till they learned not to transgress, as he himself learned obedience by the things he suffered. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" (Heb. 12:6)

J 26 Thus the sufferings of Christ do not merely respect the head, or first born of the body, as having ceased from sin, by suffering in the flesh; but every member of the body, who has suffered in the flesh after his example, has ceased from sin: For if the root be holy, so are the branches; and being crucified in conformity to the example of Christ they are dead unto sin, and can not live any longer therein.

27 But what kind of a body would it be to have sin wholly abolished out of the head, and the enmity reigning in all the members? A pure head and members wholly corrupt. "A head obedient unto death and

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heels kicking against heaven". Can such be the body of Christ nay verily. "If one member suffer all the members suffer with (or in conformity to) it," and all the members are partakers of Christs sufferings, and have a fellowship of his sufferings being made conformable to his death.

28 When Christ Jesus came from his private life into the world, commissioned by the Father, his language was "Lo, I come to do Thy will O God". By which will we are sanctified (saith the apostle) through offering of the body of Jesus the Christ once for all: that is, a final offering, and thus by one offering he hath perfected forever them that are sanctified. But the offering of the body is more than the offering of the head, it includes the whole body from the head to the least member.

29 And as Jesus the Christ was sanctified by being obedient to the will of his Father in offering up himself; so all the members of his body are sanctified by the same will in being obedient to their head and doing the same will, by which they offer up themselves to God once for all: and thus the whole body is sanctified and perfected forever by one offering, which is one and the same in relation to the head & the members

30 The Captain of our salvation was made perfect through sufferings, and became the author of eternal salvation to all them that obey him; and as he was obedient unto death even the death of the cross"; and died in all and every part of that nature which deserved death; therefore he not only became dead to that nature, which he had in common with his brethren, but that nature became eternally dead as to him.

31 Hence the apostle justly concludes that we who live should not henceforth live to ourselves, but unto him who set this example of dying and was thereby raised from the dead wherefore saith he, "If any man be in Christ he is a new creature old things are passed away; behold all things are become new and all things are of God".

So far were the apostles from teaching that any one individual suffered in the room and stead of another, that they insisted that each and all must suffer together. They state the plain undeniable fact, confirmed by the history of all ages that truth and virtue were never preserved in the earth, in any degree but through a constant succession of suffering saints and martyrs.

From the blood of Abel to the blood of Zechariah, which was shed between the porch and the altar; and again

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from the Blood of John the Baptist to the blood of William Robinson and others which cries to heaven even from this American land of freedom; virtue was ever attended with a proportionable degree of sufferings.

Could justice be satisfied and yet millions from age to age, suffer and die, by increasing agonies and modes of torture before unknown? And if the groans and dying pangs- the pains and blood of "an incarnate Godhead", as Davies expresses it, could not be with stood: Or if the burning throne had been sufficiently cooled of by the blood of Jesus, and he had "drank hell dry", as Erskine expresses it, What then? Had justice no power to stop the prosecution?

The truth is, justice never was, nor never will be satisfied with any thing short of a total destruction of sin; and therefore while the nature of sin remained it had to suffer in those who after the example of Christ took up their cross against it. and while the enmity raged in the children of disobedience, those who took up their cross against sin had always to endure outward afflictions and persecutions, which turned to them for a testimony in every age.

And as all the faithful witnesses suffered to support the cause of truth on the earth, and in confirmation of their testimony; so justice both in heaven and among men, is satisfied when sin and death are abolished through sufferings, and righteousness truth, and eternal life grow up in their place.

This was manifestly the apostle's meaning when he said, "The sufferings of Christ abound in us - And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring the same sufferings which we also suffer." And again I endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus, with eternal glory". Which is according to the words of Jesus, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

Then as that Spirit of truth and holiness which gave occasion to the sufferings of the saints in the flesh, continued to flow from witness to witness, and from age to age; so all the afflictions which they endured remained as a witness with God, against those lusts and abominations of a fallen nature, by which the earth was corrupted, and against which they took up their cross.

# Chapter XXIV.

## Farther views of the character of Jesus The Christ with some explation of the term Christ

T401 1 What is Christ? The name Jesus signifies Savior and the term Christ means Anointed, and the two combined, signify Anointed Savior. "Thou shalt call his name Jesus; for he shall save his people from their sins." And as the man Jesus was, for that very purpose endowed with the spiritual unction or anointing power of the Holy Spirit — the power of God — Therefore he, Jesus, was called the Christ that is The Anointed.

Mr45 2 The word Christ is derived from the Greek word ΧΡΙΣΤΟΣ, which signifies Anointed. Messiah is a Hebrew word [מָשִׁיחַ] of the same import. Jesus being anointed with the holy Spirit of God, was constituted the Christ of God; that is The Anointed of God.

D502 3 The Christ therefore is one anointed of God and set a part to a certain office or lot, or for the performance of an appointed work. Thus Jesus was anointed and consecrated by the Gift of God to open the new and living way, and to do all things necessary to the bringing in of the better hope — the gospel of perfect salvation and thus to be the Redeemer — and beginning of the new creation.

4 And when Jesus ascended and became invisible to mortal sight, the same Spirit was given to his apostles and other disciples — to his church — to carry forward and perfect the work of salvation. "As my Father hath sent me into the world so send I you" — "For where two or three are gathered together in my name There am I in the midst of them" — There am I — There is Christ — a living visible body of men having the same divine authority — The same Holy Spirit of the Father, that The Christ now have while visibly with you.

5 Consistently with these things, the anointed ministers of God ~~xxxxx~~ the under the law, before the gospel, or the Savior Christ was known, were called Christs. The ministering priest under the law of Moses was the Messiah [מָשִׁיחַ] the Christ of that day a mediator between God (אֱלֹהִים) and the people. And the priests of the whole congregation of Israel, as set a part to the work and worship of God, each in his proper office, were his Christs; as it is written; "Touch not mine anointed, [מְשִׁיחַי my Messiahs, Christs or anointed ones] and do my prophets no harm". (Ps. 105:15)

6 Even Cyrus, the king of ~~Babylon~~ the Medes & Persians, being set apart by God's appointment to destroy the Babylonian dynasty, and deliver his people, was called his Christ. "Thus saith the Lord to his anointed [מְשִׁיחוֹ to his Messiah or Christ] (Isa 45:1). From these examples it is

plain that the person anointed is the Christ. And when Jesus was anointed to the work of Redemption, as "the" High Priest of our profession", he became preeminently the Christ.

R 7 How vain and absurd then is the common orthodox notion that the Christ of the Israelites was some invisible being or spirit that followed them or led them through the wilderness onward while it is evident that their Christ was always a visible man in the flesh to whom they could have access at all times and be instructed in the law of God. "For the priests lips should keep knowledge, and they should seek the law at his mouth for he is the messenger [מַלְאָךְ the angel] of the Lord of hosts."

8 Again; Jesus was the Christ of his day and dispensation and he said "While I am in the world I am the light of the world". This was the office of the Christ to teach instruct and enlighten mankind; but as his words plainly teach he could only thus teach "while he was in the world". The Christ must be a visible teacher "God manifest in the flesh" not in an invisible Spirit. Hence he appointed his followers to succeed him — to be the Christ — the light of the world — "Ye are the light of the world" — "Go ye therefore and teach all nations".

9 We do not dispute that there were invisible spirits who ministered to the Israelites both in the wilderness & after their settlement, but in the promised land, but they were uniformly called Angels (מַלְאָכִים) and not Christ or Christs "The law was given by the disposition of Angels", through Moses, "but grace and truth cam by Jesus the Christ," and so, says the apostle "We have this treasure in earthen vessels" — "For unto the angels he hath not put in subjection the world to come whereof we speak", for which we pray and labor to establish.

10 "But one in a certain place testified saying, What is man that thou art mindful of him? or the Son of man that thou visitest him?" "Thou madest him a little lower than the angels, thou crownedst him with glory and honor, and didst set him over the works of thy hands. So we see Jesus [the Christ], who was made, (like unto his brethren,) a little lower than than the angels — of the seed of Abraham — who for the suffering of death — the death of his carnal nature — was crowned with glory and honor" and thus became the Christ the Saviour. (Heb. 2: 5 to 9), being a "man" and the Son of Man, a proper visible human being.

11 To talk of an invisible light is a paradox — a contradiction in terms; and it is just as preposterous to talk of an invisible Christ seeing Christ is the light of the world — a city on a hill that cannot be hid".

# Of the Anointed

## Of the Anoint-ing

12 Having thus settled what is clearly signified by the word Christ or Anoint-ed, we will next take some notice of the word Anoint-ing, which is generally confounded and used for the former or as its synonyme, and is a great cause of error, as the two terms are entirely distinct in their meaning.

13 The Greek word for the former is, as we have seen, Χριστος Christos, and for the latter χρισμα chrisma, which is also translated by unction 1 John 5:20 & by anointing 1 Jno 5:27 where it occurs twice & is no where else used in the N. Testament This unction, oil or anointing then signifies something that was applied or imparted to the man by which he, the man, was constituted the Christ or anointed.

14 In the case of the prophets, priests & kings of Israel there was an actual anointing, an outward application of the "holy anointing oil" (Heb. שמן המשחה קדש, unction of holiness] mentioned Exod. 27:29 which was prepared and kept for the purpose, and it was doubtless in allusion to this the apostle spake.

14 We have then a very clear distinction between this Shemen Mesha- holy unction - or Chrisma and the man to whom it was applied, who was then called the Messiah, Christos or Christ. But it was also fully believed by the Israelites that with this outward ordinance the inspiration of the רוח אלהים Ruach Elohim, the Spirit of God was given to the יהוה משיח Lord's Messiah - his Anointed.

15 Thus it was with Saul after he was anointed by Samuel, the "Spirit of the Lord came upon him and he prophesyed". And so with David, after being anointed "the רוח יהוה the Spirit of the Lord came upon him from that day forward". Samson was also inspired, "and the רוח יהוה Ruach Jehovah - "the Spirit of the Lord began to move him at times in the camp of Dan".

16 Not to multiply instances, we come to the simple Jewish idea of the anoint-ing, that it was the Spirit of God, God himself who is Spirit, inciting, stirring up and qualifying his Messiah - his Anointed to perform any particular work for which he was set apart; and hence the great veneration they always felt for the "Lord's Anointed." "God forbid, said David that I should lift my hand against the Lord's Anointed" - his person was held sacred.

17 Hence we may see that Isaiah could with all propriety suppose that Cyrus was truly the Lord's anointed, and that God inspirited and stirred him up with courage and prowess

רוח קדש holy spirit

## And the Anoint-ing

to destroy the dynasty of Babylon, and restore Israel to the holy land.
18 In strict analogy with this we may see that when Jesus had fully submitted himself to John's dispensation of repentance and baptism for the remission of sins, he was so filled with the sense of God's goodness, mercy and infinite Love, that he felt stirred up from the depths of his compassionate soul, to declare and reveal the character of God as the Loving and merciful Father of all who would likewise repent and come to him.
19 He felt inspired with compassion for a lost world, and willing to suffer the loss of all things in an effort to save them and lead them to God. This view of the subject is well supported in what he read concerning himself in his first public testimony in the Synagogue. "The Spirit of the Lord is upon me because he hath anointed me [made me Christ] to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverence to the captives, and recovering of sight to the blind; to preach the acceptable year of the Lord."
20 Thus we see that it was the same רוח־יהוה Spirit of the Lord which was upon him, and by which he was "anointed" & "made Christ," that had always been recognized and acknowledged from the days of Abraham through all the ages of the Jews. But as Jesus was filled with a greater fullness of God, and for a higher & holier purpose than the great warriors David and Samson or Cyrus, or than the High Priests or prophets of a legal dispensation whose office was to punish and restrain, rather than reform & regenerate mankind, he was preeminently the Christ—the Anointed.
21 Because it is stated that holy men of old spake as they were moved by the Holy Ghost—that John the Baptist was filled with the Holy Ghost from his birth, and afterward said that the holy ghost was not yet given—and promised in future, it has been conjectured by some that there are divers Holy Ghosts—one for each of the several dispensations, & that therefore we are to understand that the Holy Ghost of the Christian dispensations had not yet been given. This conclusion seems to be wholly Fictitious and Chimerical, and tends to complicate and involve in mystery rather than enlighten. The more simple & the less mysterious our theology, the better understood and the more efficacious it will be.
22 The phrase Holy Ghost is used some 69 times in our common translation of the New Testament, and is intended as a translation of the Greek πνευμα πνευμα το αγιον which should always be translated by Holy Spirit. This latter phrase is found but twice in the Old Testament Bible and is the correct rendering of the Hebrew רוח קדש Holy Spirit.

## Of Jesus the Anoint-ed

23 So then that which the Israelites always ascribed to the "Spirit of the Lord" or the Spirit of God - as the spirit of inspiration, is the very same which Jesus was inspired with as he himself declared as above stated and it was this "Spirit of the Lord" which anointed him and made him Christ.

24 The truth is, that God & his divine attributes are unchangeable, but man is progressive and changeable in regard to the knowledge of God and of the inspiring influence which his ideas of God have on him. The highest ideal of the character and attributes of God by the Jews was in fact, to them, the Spirit of the Lord - the spirit of ~~which~~ inspiration - and that spirit, that is, their conceptions of it, taught and inspired them to love their neighbors and hate their enemies - to go to war and slay and exterminate.

25 Hence Moses in his inspired song, ~~sang~~ "The Lord is my strength - The Lord is a man of War - Pharoah's chariots he hath cast into the sea & his chosen captains he hath drowned!" And David in one of his inspired psalms said "The Lord is my strength - He hath taught my hands to war and my fingers to fight" - and Samson when his giant nature was inspired with his highest notion of God. as it is said the Spirit came upon him - "he slew a thousand men with a jaw bone"!

26 Tho' Jesus used the common jewish term of "Spirit of the Lord", to designate that by which he was anointed or made Christ yet the Evangelists & other new testament writers more commonly used the term "Holy spirit." Tho both were used by them.

27 We have made some digression, but we must not lose sight of the main fact of our inquiry that the anointing was the Spirit of God; nor are we to conceive of this Spirit as something distinct from God himself who is Spirit, as we have heretofore shown in the Chapter on the Attributes of God. p. 31, 32.

28 As then we were seeking a clear distinction between the Anoint-ed and the Anointing and to fix a precise meaning to these two terms we now have both so far as relates to the work of salvation, and the Christian sense of these terms. The anointing is God the Father, considered as dwelling in man, for his salvation from sin - "It is God that worketh in you" and the Anointed is the Man in whom God abides for salvation.

29 Thus God the Father abode in the man Jesus, and saved

## And of The Anointing

and regenerated him till he experimentally felt and knew that God was his Loving Heavenly Father and the regenerater of his spirit and then the Father dwelt in him and did the works, and gave him commandment what he should say and what he should teach.

30 And he taught saying, "If a man love me he will keep my words and my Father will love him, and we will come unto him and make our abode with him" and thus he too will be saved and become one with the Father - will become a son. Hence the apostle John said "Whosoever shall confess that Jesus is the Son of God - the Messiah the Anointed - God dwelleth in him and he in God." and no man can call Jesus Lord but by the Holy Spirit, which is God, dwelling in him and begetting or regenerating him into the spirit and image of his first born son and bring him into perfect affinity to Jesus then he can call Jesus Lord or Elder Brother, form a feeling sense of experience and real affinity.

31 All speculation about a God & spirits without ess is vain. Man wants an experimental Theology - To talk of a son of God begotten from all eternity or some inconceivable distance of time in the ansels of the past and in some distant and imeginary sphere or world far beyond the confines of the Solar system, who appeared, or was imagined to appear (for he being an "invisible spirit" was never seen by mortal eye"), on our globe - spent a few years and departed for ever, may work upon the imaginations of men but can not change the heart - the affections. It is only an imeginary Theology at best and can never save the soul.

32 It is in the soul of man that the Father begets the son, and there the son is begotten of the Father, and comes to know the Father & He is Love! A soul filled with this divine principle is as Paul expresses it "filled with all the fullness of God". and so "He that dwelleth in Love dwelleth in God & God in him." Thus the soul comes to know God as his loving heavenly Father and to feel that he is a son, and as Jesus said, if he keeps my words, that is keeps the feeling of a good obedient son the Father will abide with him forever.

33 We may now understand what Jesus meant when he promised his disciples to send them the Comforter - the Spirit of truth which should lead them in to all truth. What greater comforter or more efficient guide could they have than God the Father who is Truth itself? and who he had promised should come to them and take up his abode with them and fill them with all his fullness.

34 The promise of the Comforter - & of the Holy Spirit was only promising the same thing with the promise of the Father, in other terms & hence we clearly identify the Father and the holy Spirit to be one and the same. "Behold I send the promise of my Father upon you", to wit, that

he would come to them and abide with them.

35 It is evident that they had not received this fullness of ~~the~~ God during the life time of Jesus, nor any adequate conception of God as the Father, nor indeed of the Kingdom of God which Jesus designed to establish. To the last they said "Shew us plainly of the Father and it sufficeth us". They could not see the goings forth and work of the Father in the Son.

36 They were still dark selfish and partial, their minds set on earthly things and an earthly kingdom & contending with one another about the highest seats & posts of honor in that Kingdom — "Lord", said they, anxiously, "wilt thou at this time restore the Kingdom to Israel?" From the very nature of the human mind they could not receive the Father — the Holy Spirit of truth, till they had undergone a great change of spirit and feeling.

37 They must suffer, they must pass through an agony of soul, they must be stripped of all earthly hopes and be made empty and poor in spirit before they could be filled with God — An empty Spirit God will fill. Jesus had prescience & knowledge enough of the human character to know the extreme and complicated sufferings of soul they would necessarily experience after his death and disappearance, and how effectually that would prepare them to receive the Comforter — to recogniz God as the Father.

38 Accordingly he promised them with the utmost certainty that the Holy Spirit of Truth would surely yet come to them and bring to their minds — open to their understandings the things which he had tried to teach them.

39 And altho he had commanded them to go and teach all nations & preach his gospel to every creature, he well knew that they were in no condition to do it. They neither understood it nor had the spirit of it. The holy Spirit was not yet given them — they had not the Father; therefore he told them to tarry at Jerusalem till they should receive the power of the Highest — "the promise of the Father, which, saith he ye have heard of me" Acts 1. 4 — He had promised them that the father should come to them, and take up his abode in them.

40 Accordingly they tarried in deep desolation of soul, and spent 50 days in prayer and supplication till they became empty of all earthly desires — and desired nothing but God — the Holy Spirit the Comforter. And then, as the natural element of air rushes to fill a vacuum, so did the Holy Spirit of God

## And of the Anoint-ing

the Father
rush into and fill every soul with his fullness.
41 Now they began to know God the Father. He is Love – He is our Father & we his children – we feel his Love – He loves all, He is impartial his love is equal! He saves us from sin, he fills us with justification & peace with Love unbounded. Ho! every one that hungers & thirsts after righteousness – come and be filled! There is an infinite Ocean we will now proclaim his Love to the ends of the earth!
42 Away with your earthly Kingdoms – away with fleshly Sin whoever doth the will of our Heavenly Father the same is my brother away with all selfishness & self seeking, away with all earthly glory and greatness, away with all selfish possessions – give up all to the common enjoyment and support of the heavenly Fathers children – those who do his will & are led by his Spirit – the Spirit of God. This is the true order of the Kingdom of God on earth where his will is done as in heaven as we have been taught to pray.
42 Thus the true Kingdom of God on earth, in which he dwells was fully developed in the disciples of Jesus, and they were prepared as a body now to step into his place and to be the light of the world as he had been and to fulfil all the functions and offices with which he had endowed them while with them. In the words of Paul they were now "appointed for salvation to the ends of the earth", and the salvation of the world now depended as much on them as it had done on Jesus. If any one doubts this let him consider what would have become of the testimony or gospel of Jesus if all his disciples had wholly relinquished it after his crucifiction.
43 But his disciple stepped into his place as he himself appointed, not merely by a kind of relation in office, but because they too were anointed or filled with the same entire devotion to God – the same kind soul-loving spirit towards men – the same רוח יהוה Spirit of Jehovah had come upon them and abode in them. This is sufficiently proved by their works.
44 After receiving this promise of the Father, they became as indifferent to all earthly glory, wealth & ease as Jesus. They went forth and braved all manner of privations, suffering & persecutions, and even death itself to spread the knowledge of the gospel; and as long as there remained on earth a body of the true followers of Jesus thus inspired by the Holy Spirit, so long was the Christ of God visible and manifest among men.
45 Having thus shown the radical meaning of the word Christ, and that it is an official title given to different grades of functionaries & finally bestowed preeminently on Jesus and his successors as the visible

Explanation of

agents of God to enlighten and save the world; and also having shown the clear distinction between the Anointed – the Christ, and the Anointing – the Chrism, which dwells in the Christ, we shall make some closing remarks on this subject in another chapter.

## Chapter XXV.

### Some explanation of the ambiguous, figurative, and more extensive application which usage has imparted to the term Christ.

R 1 We will here give our readers an extract from a modern author which is well adapted to our purpose, tho some portions of it will be a repetition of what we have already written. We can not well abridge without marring its sense

2 "Christ is an appellation synonymous with Messiah. The word Χριστος, signifies anointed, from χριω, I anoint. Sometimes the word Christ is used singly, by way of autonomasis to denote a person sent from God as an anointed prophet, King or priest.

3 "Christ," says Lactatius, "is no proper name, but one denoting [an office]; for the Jews used to give this appellation to their kings, calling them Christ or anointed, by reason of their sacred unction. But he adds, "the heathens by mistake, call Jesus Christ, Chrestus". Accordingly Suetonius, speaking of Claudius, and of his expelling the Jews from Rome, says that, "he banished them because they were continually promoting tumults under the influence of one Chrestus", taking Christ to be a proper name.

4 "The names of Messiah and Christ were originally derived from the ceremony of anointing, by which the kings and high priests of God's people, and sometimes the prophets. (1 Kings 19:16) were consecrated and admitted to the exercise of their functions; for all these functions were accounted holy, among the Israelites.

5 "But the most eminent application of the word is to the illustrious personage, typified and predicted from the beginning who is described by the prophets under the character of God's anointed the Messiah or Christ.

6 "As to the use of the term in the New Testament, were we to judge by the common version, or even by most versions into modern ~~tongues~~ tongues, we should receive ~~and should regard~~ it rather as a proper name, than an appellative or name of office and should think of it only as our Lord's surname. To this mistake

our translators have contributed, by too seldom prefixing the article [the] before Christ.

7 "The word Christ was at first as much an appellative, as the word Baptist, and the one was as regularly accompanied with the article as the other. Yet our translators, who would always say "the Baptist," have, it should seem studiously avoided saying "the Christ". The article, in such expressions as occur in Acts 17:3; 18:5, 28, adds considerable light to them, and yet no more than what the words of the historian manifestly convey to every reader who understands his language [in the original].

8 "It should therefore be, "Paul testified to the Jews that "Jesus was the Christ," or the Messiah &c. Many other similar instances occur.

9 "Should it be asked, Is the word Christ never to be understood in the New Testament as a proper name? it may be replied that this word came at length from the frequency of application to one individual, to supply the place of a proper name. It would also very much accelerate this effect, that the name Jesus was common among the Jews at that time, and this rendered an addition necessary for distinguishing the person.

10 "To this purpose, Grotius remarks that in process of time the name Jesus was very much dropped, and Christ, which had never been used before, as the proper name of any person, and was, for that reason, a better distinction, was substituted for it: insomuch that among the Heathens, our Lord came to be more known by the latter than the former.

11 "This use seems to have begun soon after his ascention. During his life it does not appear that the word was ever used in this manner; nay the contrary is evident from several passages of the Gospels. The evangelists wrote some years after the period above mentioned, and therefore they adopted the practice common among Christians at that time, which was, to employ the word as a surname for the sake of distinction". (See Matt. 1:1, 18 Mark 1:1) Watson.

12 We must observe, that to make this last sentence of our author consistent with what he had said above, it must be modified and restrained to a very few instances, he has cited only those, in which the word Christ is used by the Evangelists as a surname. It very generally has the article attached in the Greek, and is certainly used as an appellative and an official title. This is the true original use of the term as it uniformly was used by all concerned during the life time of Jesus as our author justly states. The use of it as a surname is of heathen origin & can never affect its true proper use as originally applied to Jesus

## Explanation of

13 As Then we have fully and clearly established The fact That the term Christ is a mere official title — That always in scripture, up to The time of our Saviours death, it was uniformly applied to visible agents — men in the body and never to a departed spirit or any invisible agent, it may be asked why it continued, by apostolic authority, still to be applied to Jesus after he had disappeared from among men?

14 In addition to what has just been stated in The above extract we will say That men continue the title to Jesus as an official title, out of veneration for his character, just as we say General Washington or President Adams — Tho neither of them are now General or President.

15 Jesus, before his departure, delivered over to his disciples all his power, glory, & official functions, as we have abundantly shown, and they became his successors in both office and title, just as Washington delivered over his presidentship, and his authority & title to his successor. And These have come down in regular succession, and now Abraham Lincoln is the President and not Washington, Tho the latter is at the head of the Presidency and the Father of his country and always will be while the government continues.

16 And we shall only add here on This subject That while the regular organization of the true church established at Jerusalem continued in succession so long did the Christ continue to exercise all those functions which belonged to the first manifestation of the Christ. Of This we shall treat more fully in a future chapter.

17 The term Christ is used figuratively to signify the gospel or the system of religion which Jesus the Christ introduced and with which he is identified in many ways. Thus to preach Christ is to preach the Gospel, just as to preach Moses is to preach his laws — and to read Moses is to read his law. Thus it is said, Acts 15: 21 Moses hath in every city them That preach him and he is read in the synagogues every sabath day.

18 Jesus himself frequently used this metonomy. When he spake of himself as "coming from heaven", or as the "bread which came down from heaven" he only had reference to the gospel revealed from heaven through him. "The words I speak are spirit and they are life". As "bread" is the means of preserving the natural life so what I teach will nourish and give life to the soul.

19 The same figurative method is used in relation to John the Baptist. "There was a man sent from God whose name

was John"; not sent from some remote sphere, but simply inspired of God to speak his word of Reformation to the people. And Jesus speking to the Pharisees said "The institution of John, whence was it from heaven or of men?"

20 Here Jesus plainly indicates that it was from heaven. First, as we have seen John himself was represented as coming from God or heaven but here it is shown to be his institution and not his person — it was the dispensation of reformation he introduced that came from heaven, that is, was authorized & inspired by God. The institution was from God and John was identified with it.

21 In connection with this we may refer to another saying of Jesus to the Pharisees. "Ye are from beneath; I am from above". If his being "from above", be taken litterly to mean from a supermundane sphere, a locality remotely above our earth, then must the phrase "from beneath", applied to the Scribes and Pharisees, signify that they came from a submundane sphere, a locality just as remotely beneath our earth. As this latter proposition is evidently absurd, the former is equally so.

22 The truth is Jesus did not refer to either his own person or to the persons of the Scribes, but to their respective religions or institutions. As if he should say, "Your institution is inferior, mine superior — Yours is of man, mine of God", and so he immediately adds, "Ye are of this world, I am not of this world". Meaning that the Pharisees' religious institution had become wholly secularized and conformed to the spirit of the world while his was spiritual and in conformity to the will and attributes of the Divine Being — was from heaven

23 When we find this same way of writing, this same kind of metonomy in profane authors we have no difficulty in comprehending their meaning at once, and why should we not just as readily understand the sacred penmen. Thus says Mosheim, "Another class of persons, were they whom a disordered brain persuaded that they were prophets sent from above". Again: "There were among the Lutherans, those who assumed the character and authority of prophets sent from above". Ec. Hist. Vol. 5. p. 343

24 When we read this we do not for a moment charge the writer with meaning to insinuate that those men pretended that their persons came from above, but that they were commissioned from above or from God. Just so must we understand every passage in which Jesus speaks of the Father "sending him into the world", his being "from above" "proceeding and coming forth from God" — all was done and said by the authority & power & under the influence of the Father

# Explanation of

25 We find another remarkable instance of this metonomy in Rom. 10:6 &c. "Say not in thy heart, who shall ascend into heaven? That is to bring Christ down from above. Or who shall descend into the deep? That is to bring Christ up from the dead. But what saith it? The word of faith?] The word is nigh thee, even in thy mouth and in thy heart: That is, the word of faith which we preach.

26 Thus we see they were not to imagin an invisible Christ neither from above nor below, but the word of faith - the gospel - which Jesus the Christ first introduced, but which was now committed to, and preached by his apostles, this was the doctrine they were exhorted to receive - even the word of faith which we apostles preach.

27 There is another class of expressions of which it may be well to notice a few, such as being "in Christ" or having Christ in them "Christ in you the hope of Glory". These sayings cannot mean that they are in the person of Christ or that the person of Christ is in them The being in Christ generally if not always signifies being in the Christian church - or being a Christian. The having Christ in them signifies the possession of the same pious dispositions which Jesus the Christ had - being imbued with his religion.

28 Paul said to the Ephesians, "Ye have not so learned Christ, since ye have heard him and been taught by him the truth as it is in Jesus!" Now Jesus the Christ had never taught them personally, nor had they ever heard him - The Christ that taught them the truth as it was in Jesus, must have been the successors of Jesus who were now the Christ, and all the Christ they had ever heard.

29 Again: Paul speaks to Galatians commendingly, and tells them "Ye received me as an angel of God even as Christ Jesus", meaning they received him as Christ, he being a true christian and a visible member of the body of Christ. Paul exhorts the Collosians to forgive one another as Christ had forgiven them. Jesus the Christ, in person, had never forgiven them, but they had been forgiven through the efficacy of his religion, in his church.

30 Jesus was call the Word because he was the medium of communication - spoke the words of God to men - revealed the will of God to the world. He said I am the way because he taught the way of life and salvation by precept & example - He was the Truth - he knew the truth, taught the truth and lived the truth - he was the life, because he lived the true life and always did those things that pleased the Father. He was the Light because he was the great instructer of mankind.

## The Term Christ

If it was said "The word was flesh", it only means that he who was the medium of communication from God — he who spake God's word — was simply a man — one having the common infirmities of flesh and blood. If it was said that in Christ dwells all the fulness of the Deity bodily or substantially, this applies to the Church which succeeded Jesus the Christ as well as to Jesus himself. Thus Paul tells his Ephesian converts that he prayed to God for them that they might be able to come to such a knowledge of God & experience of the Christian religion that they might, like all true saints, "be filled with all the fullness of God". (Eph. 3: 14 to 19)

The phrase "Spirit of Christ" is once used by Paul Rom. 8: 9 and undoubtedly means the mind, temper and disposition of the Christ. "If any man have not the spirit of Christ he is none of his" — If he have not the purity sincerity, piety and devotion to God and benevolence to man, that the Christ taught, possessed and required of his followers he is no Christian.

Now this Spirit of the Christ was doubtless invisible, and its existence and quality could never be seen or known only as it manifested itself through the actions and words of the visible agent, anointed or Christ. So that it plainly appears that the Spirit of Christ, nor the Spirit God in the Christ, can never be made manifest, seen or known through him, unless he be a visible agent.

Having now sufficiently shown that the Christ of God for the purpose of salvation is necessarily a visible human agency, appointed of God and endued with all the treasures of Knowledge and wisdom — "filled with all the fullness of God," necessary to qualify them for the purpose. — and having also shown that Jesus the Christ who first received this "fulness", after fulfilling his mission, his disciples were filled with the same — as also the beloved John testified — "Of his fulness have we all received and grace for grace" — they had received his fulness and for every grace that he had they had received a like grace — and were therefore an anointed body to carry forward the same work of salvation —

Having, we say, sufficiently shown these things we will close this subject and endeavor to show in another chapter the subsequent history and final falling away of that glorious Church — that Anointed or Christed Body the Town of God on earth — wherein God, according to his promise by the prophet had placed salvation — "I will bring near my Righteousness — and my salvation shall not tarry: and I will place salvation in Zion".

# Chapter. XXVI.

## The falling away of the Church, and the rise of Antichrist predicted.

7 1 It is certain that neither Jesus the Christ, nor the Apostles expected the perpetual continuance of that order and power in which the Primitive church stood; but on every occasion, spake of the work in which they were engaged as not only subject to be corrupted, but plainly foretold that it would be supplanted, by a false spirit and power, which would prevail against the truth and overcome it for a limited time.

2 Jesus in his instructions to his disciples is very pointed, in showing them, not only that his work of that day would be supplanted, but by whom, and in what manner it would be effected.

3 He forewarned them of the coming of false Christs and false prophets who would show signs and wonders, and if it were possible, deceive the very elect— that many (not a few) would come in his name, saying, I am Christ and would deceive many.

4 And Paul in his epistle to the Thessalonians, concerning the day of Christ's second appearing, ~~saith~~, says;— "That day shall not come except there come first a falling away."— And to Timothy the apostle wrote of the Spirit's speaking expressly that in the latter times some would depart from the faith, giving heed to seducing spirits and doctrines of devils [Greek δαιμονιων concerning demons].

5 John also, in the latter days of his time represents the ~~gentile~~ church, in the book of Revelation, as already swiftly on the decline, as may be seen by his solemn warnings to the the seven churches of Asia.

6 He likewise describes the growing power of corruption and oppression, under the figure of two wild beasts, the first as coming up out of the sea, and the second out of the earth which exercised all the power of the first, to show the continuance of the same beastly power in another form.

7 And lastly, he represents the whole compound of monstrous wickedness under the figure of a scarlet colored beast, whose power was universal, carrying a Mother of Harlots, with whom the kings of the earth committed fornication & lived deliciously.

8 It is clearly manifest from all that is recorded in Church History, that such an apostasy did take place, as entirely excluded the spirit and power of the gospel from what was called the

church of Christ, and that a false spirit and power prevailed in that church, for many ages after the days of the apostles.

R 9 But this false spirit and corrupt influence arose in the Gentile churches, where in spite of all the exertions of the apostles and their faithful successors, it grew and prevailed till the last ray of pure gospel light and truth was extinguished.

10 In the mean time the true Church at Jerusalem which had been established in gospel order, to be the Christ of God, the light of the world maintained its order and purity for several generations.

11 But when the corrupt and antichristian church of the Gentiles had vitiated both the history and doctrines of Christ conforming them to the taste of a degenerate race, her audacious rulers had the temerity to excommunicate the Church at Jerusalem and to denounce those who held the primitive faith of the gospel as Heretics!

12 And when in after times Constantine established this antichristian church and her religion by law, and church and state were united, then her ambitious bishops and rulers acquired the power of persecution, by which means the pure Church, called in prophetic language the "Holy City" was trodden under foot and persecuted till it was destroyed from the earth. Of this we shall treat more fully hereafter.

## Chapter. XXVII.

### The work of Antichrist by false teachers

J 1 The word Antichrist, was first used by the Apostles; and, doubtless, what gave occasion to it, took its rise in their day. This singular name is compounded of two Greek words, ΑΝΤΙ & ΧΡΙΣΤΟΣ (anti & Christos) which signify against Christ; so that the term Antichrist includes whatever is against Christ; but was originaly intended to apply, more particularly, to such as under a pretense of acting in the name of Christ, really acted in opposition thereto.

2 Therefore this term, as used by the apostles, had no reference to the superstitious Jews, or idolatrous Pagans, who made no profession of faith in the Christ; but was generally confined to such as through a pretense of faith in christianity claimed an interest in the affairs of the Church, and thereby took occasion to pervert and corrupt it. And as there were many of this description who rose up in the days of the apostles, John expressly says, "Even now

are there many antichrists; whereby we know it is the last time."
3 As if he had said, There are already many in the world who profess Christ, but do not possess him; who own him in words but in works deny him; who talk about the Spirit, but walk after the flesh, and confess not that Jesus Christ is come in the flesh: this is that spirit of Antichrist whereof ye have heard that it should come and even now is already in the world. They went out from us but were not of us, for if they had been of us, they would have continued with us.
4 From this it is evident that antichrist was not an individual person, but a class of false-hearted men who assumed the christian name, pretending to be the followers of Christ, while their practice was pointedly against him, and from the very nature of ~~the~~ ~~work~~ ~~nature~~ of the work of God and the benighted condition of the world in that day, it seems that such impositions were unavoidable.
5 According to the commission of the apostles, the gospel was to be preached to every creature, and no distinction made between the Jew and the Greek, the learned and the unlearned; and as it was received at least in word, by all characters; so none were or could be prohibited from teaching to others what themselves had learned
6 Hence many false teachers took occasion to modify the doctrines of Christ according to their own carnal taste, or that of others, and to explain them in such a manner as to avoid those persecutions to which the honest and faithful were exposed as well as to disannul the the necessity of that self-denying life which the true Gospel required.
7 Many of the profligate Pagans who were convinced of the truth of the gospel and constrained to seek some measure of union to the followers of Christ, early took the deceitful liberty of perverting the truth and mixing it with their carnal reasonings, and even introducing under the Christian name, their licentious doctrines, and impious festivals, and committing such abominations as were not so much as named among the Gentiles.
8 Hence it is justly remarked by Osterwald, that, "in the days of the apostles, there were carnal men who under the pretex of grace, and Christian liberty introduced licentiousness, refused to suffer persecutions, and who gave them over to carnal lusts. These were in a spirited manner opposed by James Jude Peter in his second epistle & John in his epistles and Revelation."
9 Such were the false teachers, and false doctrines, which were the first means of corrupting and weakening the Christian

religion, and such have had a principle hand in establishing that kingdom which is Christian in name but Antichristian in its very nature.

10 It was not only foreseen and testified by Jesus the Christ that such deceitful workers would come; but the apostles who were anointed from heaven as his successors and witnesses of the truth, testified that they had already appeared in their day: which may be seen by the slightest examination of their ~~sacred~~ writings.

11 The words of Jesus are plain: Beware of false prophets, who come to you in sheep's clothing, but inwardly, ~~but were~~ they are ravening wolves. Ye shall know them by their fruits. Take heed that no man deceive you; for many shall come in my name, saying I am the Christ and shall deceive many"

12 The same was predicted by Peter, saying, "There shall be false teachers among you, who privily shall bring in destructive heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.— Spurting themselves with their own deceivings.— Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls.— For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness those that were clean escaped from them who live in error".

13 These same false teachers according to the testimony of Jude had already made their appearance in his day. Thus said he, "It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained (described[1]) to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ

[1] By the expression οι παλαι προγεγραμμενοι. Those who were of old prescribed Jude seems to refer to those of former ages who had been written of— as suffering condemnation & just judgements for their wickedness— men of like characters with these he is now describing, & he afterwards mentions those ancient bad characters who had been prescribed or formerly written of, in v 5, 7 & 11. such as the Sodomites, Cain, Korah, Balaam & others)

14 This plainly implies that these deceivers were neither professed Jews nor Pagans, but some among the professed followers of Christ who in fact denied both God and Christ, by new modeling that

precious faith and testimony of Jesus which had been delivered once for all, to the apostles, not to be mended or expounded by human wisdom, but to be punctually obeyed.

15 Again: Paul, in his last address to the Elders at Ephesus, delivered this plain prediction: "I know that after my departing shall grievous wolves come in among you, not sparing the flock. Also of your own selves shall men arise, speaking preverse things, to draw away disciples after them."

16 This same apostle warns the Romans against some, who caused divisions and offences contrary to the doctrine which they had learned. And what had they learned but to take up their cross and follow the apostle as he followed Jesus the Christ? To this plain doctrine these false teachers were contrary; therefore he adds, "They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience hath come abroad unto all."

17 Here the difference is visibly marked between those who served the Lord Jesus Christ and were obedient, and those who corrupted the pure precepts of the gospel from their original meaning that they might take liberty of serving their own beastly bellies.

18 Again: To the Corinthians, he speaks of many who corrupt the word of God — who were false apostles, deceitful workers, transforming themselves into the apostles of Christ; ministers of Satan — [?or an opposer — ministers of opposition to the Christ] transformed as the ministers of righteousness, whose end should be according to their works.

19 The same kind of deceivers he describes to Timothy, as "having a form of godliness, but denying the power: from such says he turn away. For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to a knowledge of the truth."

20 And to Titus, he observes, — There are many unruly & vain talkers and deceivers, especially they of the circumcision: whose mouth must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake. — They profess that they know God; but in works deny him, being abominable, disobedient and to every good work reprobate." Can there be a plainer description of antichristians?

21 It would be almost and endless work to enumerate the marks

which were given to distinguish these perverters of the truth: they were justly called "Traitors, false accusers [Gr. διάβολοι the word commonly rendered devils, but should be rendered by impostors & sing. impostor] heady, high minded, lovers of pleasure more than lovers of God. Incontinent, fierce, despisers of those that are good. — Proud, knowing nothing, but doting about questions, and strifes of words — perverse disputers — men of corrupt minds and destitute of the truth."

22 Such were the enemies of the cross of Christ, — the liars, the evil beasts, the slow bellies, who were reproved sharply by the faithful; but whose progress was not stopped by all the authority even of the apostles themselves.

23 John, who outlived all the other apostles and had the greatest opportunity of seeing the increase and fruits of these false teachers is also very very particular in his testimony concerning them. His three epistles which were written near the close of the first century appear to have been written for the purpose of distinguishing between Christians and Antichristians.

24 Hence, so much is said in the first epistle to establish that fundamental truth, the followers of Jesus the Christ do not commit sin. "Little children, let no man deceive you; he that doeth righteousness is righteous. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him neither known him — He that committeth sin is of the devil [Gr. διάβολου of the impastor] Whosoever is born of God doth not commit sin. In this the children of God are manifest, and the children of the impastor: whosoever doeth not righteousness is not of God. — He that keepeth his commandments, dwelleth in him & he in him."

25 The whole of this epistle plainly shows that the same Spirit dwelt in the true followers of Christ as abode in him; not by imputing or imagining it to be so, but by a vital and real indwelling; which was manifest by comparing their fruits with the first fruits of the spirit in Jesus: and consequently, that the only true God and eternal life was manifested in the flesh, as visible and real in them as formerly in Jesus the first begotten from the dead. This constituted them the real Anointed or Christ of God.

26 While on the other hand, these false teachers, denied Christ's being in the flesh, or rather, denied that men in the flesh were the Christ — denied the authority of the visible church & its leaders, and invented the paradox of an invisible Christ. Thus instead of denying self they denyed both the Father and the Son — as Jesus testified — "He that rejecteth you rejecteth me — & him that sent me. They therefore still continued in their former wicked works.

# Work of Antichrist

27 Again: In his epistle to the Elect lady [or Gr. ἐκλεκτῇ Κυρίᾳ. to the chosen Cyria] and her children, he thus writes: "For many deceivers are entered into the world who confess not that Jesus
R Christ is come in the flesh". The apostle here no doubt referred to that sect of the Gnostics called Docetæ which arose in apostolic times and denied Jesus was a real man — held that the Christ was a pre-existent invisible spirit from the Pleroma who made himself visible in the form of a man but was such in appearance only.

28 This same idea was applied to all his actions and sufferings he appeared to eat, appeared to walk, appeared to suffer and die, but all this appearance was in reality a mere fantom. John refers to this same sect in his first epistle (4:3) "Every spirit that that confesseth not that Jesus Christ is come in the flesh — that he is a real human being — is not of God: & this is that spirit of antichrist whereof ye have heard that it should come, and even now already is it in the world".

29 But there was another sect of Gnostics which believed that Jesus was a real man, but denied that he was the ~~saying that~~ Christ, saying that Christ was a pre-existent spirit from the Pleroma which came and took possession of him at his baptism and forsook him when he was nailed to the cross.

30 John plainly refers to this sect, (1 Jno 4:15) "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God". This he said because this latter sect denied that Jesus was the Son of God, saying that the real Son of God was the pre-existent Christ from the Pleroma.

31 Thus in every instance, it will be seen where John refers to this subject he is particular to identify Jesus with Christ. In winding up his last ~~Chapter~~ 5:20th he says, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true and we are in him that is true even in his Son Jesus Christ". He would not say in his Son, nor in Christ, nor any phrase which would leave his meaning ambiguous — he meant clearly to be understood that the Son of God, Jesus ~~and~~ the Christ was the same identical man Jesus, and no other being in heaven or earth.

32 The object of these false teachers was first, to make the son of God some superhuman being so transcendently

By false Teachers

superior to man as to release them from following his example. Second, By having so glorious high and intelligent a being, invisible to mortal eye as their Christ, they could throw off the authority of the visible anointed body and treat the apostles and followers of Jesus with disdain as mere men & quite ignorant & illiterat men at that.

33 Third. By making their Christ to be some high intelligence, the Logos of God, they threw of the odium and reproach of following a crucified Jew, and at once took their stand with the renowned Platonic Philosophers of the age, and so at once rid themselves of all offence of the cross of Christ.

☞ Continued in next Volume

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